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**THE PRACTICE OF ISLAMIC SOCIAL  
ENTREPRENEURSHIP CONCEPT AMONG SOCIAL  
ENTREPRENEURS IN KEDAH**



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**MASTER OF ISLAMIC BUSINESS STUDIES  
UNIVERSITI UTARA MALAYSIA  
JANUARY 2018**

**THE PRACTICE OF ISLAMIC SOCIAL ENTREPRENEURSHIP  
CONCEPT AMONG SOCIAL ENTREPRENEURS IN KEDAH**



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**Thesis Submitted to  
Othman Yeop Abdullah Graduate School of Business,  
Universiti Utara Malaysia,  
In Partial Fulfillment of the Requirement for the Master of Islamic Business Studies**



Pusat Pengajian Perniagaan Islam  
ISLAMIC BUSINESS SCHOOL  
كلية إدارة الأعمال الإسلامية  
Universiti Utara Malaysia

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## ABSTRACT

Islamic social entrepreneurship (ISE) concept is a composition of the principles in Islamic business and value creation to society. ISE is a concept that can alleviate poverty among society in this country because it creates an opportunities such as job and social welfare for the development of the society. There are among entrepreneurs who practicing business not in line with Shariah. Thus, this study will explore the practices of ISE concept among social entrepreneurs (SE) in Kedah. The practice of ISE are made up of two parts which is self-practice and social practice. This study is done by using qualitative methodology. Six informants, who are the SE in small medium enterprise (SME) and limited company has been interviewed in order to collect the data for this study. Data gathered was analysed using Miles and Huberman analysis. The results on the practice can be divided into two parts which is self-practice and social practice. Self-practice in ISE among the SE are in line with Shariah principle because most of all SE has a knowledge in *aqidah*, *shariah* and *akhlaq* as a Muslim SE. In term of social practice in ISE, limited company give more opportunity to society than SME in term of job opportunities. SE in SME gives more welfare to full fill the basic needs of society. Therefore, this study is hopefully will be able to contribute a better improvement in the practice of ISE, especially in term of social practice among SE in SME type business. It also will be able to help in guiding the SE to become proactive, innovative and creative to give more opportunities for the development of society.

**Keywords:** Islamic social entrepreneurship, social entrepreneurs, self-practice, social practice

## ABSTRAK

*Keusahawanan sosial Islam (KSI) komposisi prinsip dalam perniagaan Islam dan penciptaan nilai kepada masyarakat. KSI adalah konsep yang dapat mengurangkan kemiskinan di kalangan masyarakat di negara ini kerana ia mewujudkan peluang seperti pekerjaan dan kebajikan sosial untuk pembangunan masyarakat. Terdapat dalam kalangan usahawan yang mengamalkan perniagaan yang tidak mematuhi prinsip Syariah. Oleh itu, kajian ini akan mengenal pasti amalan konsep KSI dalam kalangan usahawan sosial (US) di Kedah. Amalan KSI terdiri daripada dua bahagian iaitu amalan diri dan amalan sosial. Kajian ini dilakukan dengan menggunakan metodologi kualitatif. Enam pemberi maklumat, yang merupakan US dalam Industri Kecil dan Sederhana (IKS) dan syarikat sdn bhd telah ditemu bual untuk mengumpulkan data untuk kajian ini. Data yang dikumpul dianalisis menggunakan analisis Miles dan Huberman. Hasil kajian amalan ini boleh dibahagikan kepada dua bahagian iaitu amalan diri dan amalan sosial. Amalan sendiri dalam KSI di kalangan US adalah selaras dengan prinsip Syariah kerana kebanyakan US mempunyai pengetahuan dalam aqidah, syariah dan akhlaq sebagai US Islam. Dari segi amalan sosial di KSI, syarikat sdn bhd memberikan lebih banyak peluang kepada masyarakat daripada IKS dari segi peluang pekerjaan. US dalam IKS memberikan lebih banyak kebajikan bagi memenuhi keperluan asas masyarakat. Oleh itu, kajian ini sememangnya akan dapat menyumbang peningkatan yang lebih baik dalam amalan KSI, terutamanya dari segi amalan sosial US dalam perniagaan jenis IKS. Ia juga dapat membantu dalam membimbing US untuk menjadi proaktif, inovatif dan kreatif untuk memberi lebih banyak peluang untuk pembangunan masyarakat.*

**Kata kunci:** *amalan keusahawanan sosial Islam, usahawan sosial, amalan diri, amalan sosial*

## **ACKNOWLEDGEMENT**

**In the name of Allah, the Most Gracious, the Most Merciful.**

Alhamdulillah, I thank Allah SWT for His blessings and for giving me the health, wisdom and strength throughout the process of completing this research.

I would like to extend my sincere gratitude to my supervisor, Dr Syarifah Binti Md Yusof who has been guiding me from the start until I finally managed to finish this research paper. I really appreciate her valuable ideas, time and effort that she has shared with me throughout the whole process of this research. I would also like to give my special thanks to Associate Professor Dr Abu Bakar bin Hamed for his guidance, valuable advices and tireless effort during research methodology classes and whenever I am facing difficulties in the process of completing this research paper.

Correspondingly, I would like to express my greatest appreciation to my beloved parents, Kamarudin Bin Ismail and Noriah Binti Jusoh who have provided me through financial and emotional support as well as their continuous prayers that have given me strength in completing this research paper. Not forgetting my siblings and my whole family for their continuous support, encouragement and prayers.

Last but not least, thank you to all my friends, who shared their encouragement, happiness, advices and motivation with me in completing this research. In addition, I would like to thank everyone who are directly or indirectly involved in this research project.

Thank you and may Allah SWT repay each and every one of you with His greatest blessings.



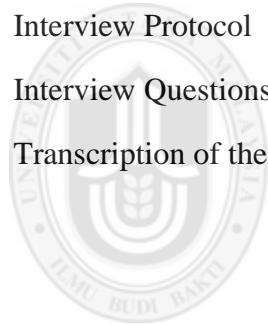
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## LIST OF ABBREVIATION

FIRF	First-In-Rich-Forever
ISE	Islamic Social Entrepreneurship
JKM	Jabatan Kebajikan Masyarakat
KEDA	Lembaga Kemajuan Wilayah Kedah
KPDNKK	Kementerian Perdagangan Dalam Negeri Koperasi Kepenggunaan
MaGIC	Malaysian Global Innovation and Creativity Centre
MARA	Majlis Amanah Rakyat
MARDI	Malaysian Agro Research and Development Institute
MLM	Multi-Level Marketing
SAW	Sallallahu Alaihi Wasallam
SE	Social Entrepreneur
SME	Small-Medium Enterprise
SWT	Subhanahu Wa Ta'ala
TPB	Theory of Planned Behaviour
TRA	Theory of Reasoned Action

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# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Introduction**

This chapter explains the overview of this study. The first part will reviews the Islamic social entrepreneurship (ISE). Drawing upon the literature review of ISE practice, the problem statement is elaborated in the second part. In the third part, research questions and research objectives are identified. Finally, the significance of the study, the scope and limitation of the study are highlighted in the third and fourth part respectively.

### **1.2 Background of the Study**

Malaysia is an Islamic country that promote all Islamic principles and values in life. Islamization process in Malaysia has influence almost all fields including banking system, economy, education and entrepreneurship as well. The development of entrepreneurship in Malaysia has been growth rapidly especially in social entrepreneurship (SE). Social entrepreneurship has become a topic of discussion within the entrepreneurship and not-for-profit marketing literatures. Social entrepreneurs are regarded as value adding people to the society as a result of their own initiatives through which jobs are created in the society and equitable redistribution on wealth is ensured (Sarif et al., 2013). According to entrepreneur's statistic given by Jabatan Perangkaan Malaysia (2011) total numbers of

entrepreneur in Malaysia from 2015 until 2016 is about 645 136 entrepreneurs. However, in early year of 2015 until July 2015, only 100 social entrepreneurs has been registered under Malaysian Global Innovation and Creativity Centre (MaGIC) and almost of them are youth entrepreneur (MaGIC, 2015).

Social entrepreneurship (SE) and its methods, are becoming more and more popular among morally conscious people itching to solve a particular social problem and possibly make money in the process. Social entrepreneurs execute innovative solutions to what they define as social problems (Mark & Robert, 2010). Marwan Ismail (2014) sums up the concept of SE is composed of four primary domain which include identify the opportunities, social innovation, social business and social values. Identify the opportunities means the ability of the entrepreneur to see problems that occur in the community as an opportunity to be resolved with a better way. Social innovation is an innovative activities, new, effective and efficient (processes, products, methods, ideas, and services) that are driven to meet social needs. Social business means an entity that the objective is not to maximize financial gain but its objective is for social benefits. While the social values is an effort to bring improvements to basic human needs such as poverty eradication, the provision of opportunities for education, health care, clean water, jobs and social justice.

ISE however is defined as an effort by leveraging resources optimally in the various fields such as services, business, management, arts, culture and academic, particularly in the expansion of the economy. It is implemented in a way that wise (create opportunity, using creativity and innovation and to take reasonable risks) and obey Islamic principles

according to shariah and Islamic values such as *tawakkal*, *qanaah*, *syukr* and contenting themselves. ISE is also to obtain the blessing from Allah to be worldly profit such as to meet community needs or *maslahah* and profit *ukhrawi* such as doing charity (zakat and *sadaqah*) and fit into *fardhu kifayah*. It is a combination of both worldly and *ukhrawi* profit are wellbeing ummah and *al-falah* achievement. The efforts build is based on *iman* with the intention to get bless from Allah S.W.T and achieve *al-falah* (Noor Hisham, 2015).

The concept of ISE is related to the innovative and creative entrepreneurs who contribute most to the society. The teachings of Islam urge its followers especially those entrepreneurs, so as to give priority to innovation and creativity in meeting the needs of entrepreneurial activities. In fact, Allah S.W.T awarding a wide range of resources for sustainability of human life. However, at the scale of the more general it is unable to full fill the needs of human beings properly if the resources is not being manage very well to meet human needs.

Therefore, it becomes the role and duties of those entrepreneurs to apply the value of creative and innovation on themselves to help solve some needs required by the society. Entrepreneurship in Islam gives encouragement to entrepreneurs so critical as quality minded values that need to be available to individual entrepreneurs. Allah S.W.T revealed in al-Quran (67:15) :

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ  
النُّشُورُ [١٥]

“It is He who made the earth tame for you so walk among its slopes and eat of His provision and to Him is the resurrection”.

Ibn Kathir in his book *Tafsir Ibn Kathir* revealed the meaning of this verses that Allah calls to mankind so as to strive to take advantage of the bountiful awarded him in all corners of the Earth (M. Nasib, 1999). Sustenance provided is a wider meaning as understood humans. Social entrepreneurs should grab this chances to explore ISE by using their creative and innovative idea to fulfill the needs of society.

In order to carry out ISE, social entrepreneurs shall comply with the principles or ethics in a business that has been organized by Islam. A few major principles of business ethics in Islam include no fraud, mutual consent, strict in regard to weights and measures, no monopoly, no hoarding and avoid *haram* transaction such as intoxicants. As a Muslim entrepreneurs, they should aware of those transaction that they are dealing for so that the transaction made are following the principles of business in Islam. It is also important to have a good social entrepreneurship practice especially in Islamic views. Practices in ISE may be related with their practice in religious and their relationship with society.

Recently, the research interest to understand the relationship between Islamic belief and practice in ISE has been increased. For example, research that has been done by Nur Azuki (2015) about the relationship between religious practice and the increase in income. It was found that religious practice among social entrepreneurs in ISE will increase their income. In another research that has been done by Shuhairimi Abdullah (2013), an entrepreneur who practice Islam as a way of life, doing activities that are *halal*, removing a bit of the property they have for the sake of Allah, appreciate the value of a good, and be responsible

for themselves, family, employees, and society would result them to become successful in entrepreneurship.

Based on those two research, it can be found that the different religious practices among social entrepreneurs would give different result on their social entrepreneurial activity. Thus, Muslim social entrepreneurs should be aware on their religious practice. This religious practices include their self-practice and social practice.

The purpose of this paper is to explore the practices of the concept ISE among social entrepreneurs based upon the Islamic approaches as outlined by the Islamic texts. This study will discover the outcome of social entrepreneurs practice whether it influence or not in their ISE.

### **1.3 Problem Statement**

Social entrepreneurship has been introduced to tackle social problems that occur in their society by creating innovative solutions in terms of welfare, education, health, community development and the environment (Bessant & Tidd, 2009; Dees, 2001). As a newer concept than commercial entrepreneurship, social entrepreneurship has been defined in many ways over the past decade and has emerged to describe the application of entrepreneurial activities with embedded social purposes (Bornstein, 2009; Cukier et al., 2011). Social entrepreneurship is based on the Western view. It is not based on the religious principle of view as a consequence of no religious relation in Western perspective (Almari, 2014).

Due to lacking research of social entrepreneurship concept and theory from Islamic perspective, social entrepreneurs could not understand the concept of ISE. ISE as been explain earlier is based on religious obligation and Islamic principles and values. If it is not based on Islamic concept, it may cause the social entrepreneur or social business practitioner especially among Muslim have wrong intention in social entrepreneurship. They may also doing social entrepreneurship not based on the religious obligation and faith-based. Islam has mentioned that any activities that human want to do must be in line with shariah rules and principles. Without practicing religious obligation among social entrepreneurs, it will result bad outcome on their social entrepreneurship.

In term of the applying concept of *aqidah* among entrepreneurs, Nur Azuki (2015) did a research on the entrepreneur's religious practice in their business. From the result obtained, many respondents has less confident against the determination of Allah when 28% of the informant less agree when it is said the stronger the practice of religious obligation it will increase the abundant of sustenance. This result shows that there are entrepreneurs who still has less confidence and trust to Allah in the provision of sustenance.

For the case of wrong doing in shariah, the researcher found three cases. The first case is about a Muslim entrepreneurs sells the liquor in his shop and the second case is about an entrepreneur who hiding sugar so that when the price of sugar increase, he would sell it with the new price. In Islam, this practice is called *ihtikar* or hoarding. Third case is from the statistic provide by Kementerian Perdagangan Dalam Negeri Koperasi Kepenggunaan

(KPDNKK) about the complaints from consumers related to the wrong doing in transaction of hire purchase among entrepreneurs.

According to Siti Nadiyah in Sinar Harian (28 March 2016) :

*“GEORGETOWN - Ada di antara peniaga Islam di sekitar negeri ini didapati menghidangkan arak kepada pelanggan dan trend itu berlaku dalam kalangan pengusaha rumah inap desa terutama chalet berdekatan pantai yang menjadi lokasi tarikan pelancong asing. Hanya kerana mahu untung, mereka sanggup memperjudikan agama untuk wang”.*

According to A. Runji Abd. Hamid in Utusan (10 June 2010):

*“KENINGAU 9 Jun - Tindakan seorang peniaga kedai runcit menyorok bekalan gula mengundang padah apabila dia ditahan sepasukan anggota penguatkuasa Pejabat Perdagangan Dalam Negeri, Koperasi Dan Kepenggunaan (PPDNKK) dalam satu serbuan di sini semalam. Ketua Cawangan PPDNKK Keningau, A. Runji Abd. Hamid berkata, peniaga yang membuka kedai runcit kira-kira 10 kilometer dari pekan ini dilaporkan menyorok bekalan gula yang sepatutnya dijual kepada orang ramai.*

KPDNKK received a complaint from consumers about wrong doing in hire purchase transaction among business practitioner (KPDNKK, 2017). It can be seen that the main statistic of KPDNKK report in Januari 2017, there is 47 complaints from the customers about wrong doing in hire purchase transaction among entrepreneurs. However, this number has been increased to 492 in September 2017. The huge number of increase in complaints from customers shows that entrepreneurs did not concern on the shariah practice in business transaction.



There is also an issue about *akhlaq* among entrepreneurs in their business. According to KPDNKK's main statistics report in January 2017, they have received 60 complaints from consumers about the misleading advertisements made by entrepreneurs. However, the number of misleading advertising complaints has increased to 443 complaints in September of the same year. This is particularly the things that we should worried as it involves fraudulent activity amongst traders. Entrepreneurs did not honest in their business and they only want to get profit (KPDNKK, 2017).

There is also a research that has been done about entrepreneurs concern on social welfare. This case is about the issues related to the distribution priority option to received either for themselves and their family, self-interest dominated their attitude against their attitude to give charity to others which is 1.5% respectively. The attitude of self interest paid again when more than half of the informants see the reasons or factors for them strive to earn a living is because subsistence and family rather than claim religion and worship. Their responses maybe affected by a lack of understanding about religion because 27% choose to express doubt (Nur Azuki, 2015).

A researcher also do a research on the outcome of entrepreneur's practice in religious obligation whether it gives influence or not in their business. In term of religious practice among entrepreneurs, Nur Azuki (2015) did a research on the relationship between religious practice and increase of their income. Based on his findings, the practice of religion is indeed questionable. Measurement that takes into account the frequency of practice on *Subuh* and *Asar* prayer with *jamaah* or not, only 17.1% of regular practice the

*Subuh* prayer and 16.6% practice praying *Asar* with *jamaah*. Studies that have been done by Abdullah Sudin (2005) shows that 22.1% of informants among entrepreneurs practice *Subuh* prayer and 21.6% practice *Asar* prayer with *jama'ah*, while 35.1% for *Subuh* prayer and 31.8% for *Asar* prayer did not pray in *jama'ah*. In term of the frequency on read the al-Quran, a research that has been done by Nur Azuki (2015) found that, only 17% of the informant who taking a few of their time to read al-Quran while 28.1% did not have a time to read al-Quran.

Those findings shows that there is still lack of understanding about religious practice among entrepreneurs. Lack of understanding in religious practice will lead them to practice illegal Islamic business practice. Therefore, an immediate action need to be done seriously with an Islamic approach concept as an alternative way in ISE in order to embed a virtue character of a good Muslim entrepreneur as exemplified by Prophet Muhammad S.A.W and his Companions.

Thus, this research aims to fill this gap by examines the practices of ISE concept among social entrepreneurs in Kedah. The practices of ISE concept among social entrepreneurs in Kedah will be determine based on their self-practice and social practice in Islamic social entrepreneurial activity. Muslim social entrepreneur would also benefit from this study as it highlights the practices of social entrepreneurship concept from an Islamic perspective. It is not surprising to find that some Muslims social entrepreneur are uninformed about the concept of ISE.

#### **1.4 Research Question**

Based on the problem statement discussed, below research questions were developed to be explored and understood. In general, this research wants to explore whether social entrepreneur practice the concept of ISE in their social entrepreneurial activity. The research questions are as follows;

1. What is the involvement factors in Islamic social entrepreneurship among social entrepreneurs in Kedah?
2. What are the self-practice of the Islamic social entrepreneurship concept among social entrepreneurs in Kedah ?
3. What are the social practice of the Islamic social entrepreneurship concept among social entrepreneurs in Kedah ?
4. What are the outcome of social entrepreneur's practice of Islamic social entrepreneurship concept?

#### **1.5 Research Objective**

Accordingly, research objectives were set up as the target and direction of this study to determine whether social entrepreneurs in Kedah practice the concept of ISE in their social entrepreneurial activity. The objectives were drafted as below;

1. To explore the involvement factors in Islamic social entrepreneurship among social entrepreneurs in Kedah.

2. To determine the self-practice of the Islamic social entrepreneurship concept among social entrepreneurs in Kedah.
3. To determine the social practice of Islamic social entrepreneurship concept among social entrepreneurs in Kedah.
4. To examine the outcome of social entrepreneur's practice of Islamic social entrepreneurship concept.

## **1.6 Significance of the Study**

This study is important for several reasons and it is hoped that this study will directly or indirectly benefit several parties that are involved. The significance of this study is divided into three categories.

Firstly, this study will add new knowledge and understanding of ISE in academic. Specifically, this study will help to understanding the practice in ISE. The practice include self-practice and social practice which related to the Islamic principle and values.

Secondly, the findings of this study will help the social entrepreneurs, especially among Muslim social entrepreneurs in order to understand the Islamic principles in their social entrepreneurship activity. This include aqidah, shariah, akhlaq, concern to social welfare and social justice.

Finally, this study will help the public and society to understand the Islamic principles in social entrepreneurship and the real meaning behind the ISE concept. Knowledge in ISE

among public and society is important to gain their moral and financial support in ISE to reduce the number of poors and needy people in this country.

## **1.7 Scope and Limitation of the Study**

### **1.7.1 Scope of the Study**

This research will focus on the practice of the ISE concept among social entrepreneurs in Kedah. The practice of ISE concept include self-practice and social practice. Self-practice include *aqidah*, shariah and *akhlaq* while social practice include the practice of social entrepreneurs with the society. Social entrepreneurs in Kedah has been choosed based on their contribution to society in which they create an opportunities for the development of the society. They are different from normal entrepreneurs because normal entrepreneurs are always designed to turn profits that benefit stakeholders, such as shareholders or private investors.

The discussion on practices among social entrepreneurs in social entrepreneurship presented here focuses mainly on Islamic practices. Islamic practices is defined here as a religious concepts and practices which include the five pillars of Islam, which is an obligatory acts of worship, and following Islamic law, which touches on virtually every aspect of life and society, from banking, welfare and the environment. All those practices can be classified into two which is self-practice and social practice that will be explain more in chapter two. Therefore, this study will focus more on the practices of ISE among social entrepreneurs.

### **1.7.2 Limitation of the Study**

In this research, there is a few limitation. The first limitation of this study is the informant. The informant in this research is limited to the social entrepreneurs who involve in Small Medium Enterprise (SME) and limited company. Small enterprise is a type of business which sales turnover from RM300, 000 to less than RM3 million or full-time employees from 5 to less than 30. Medium enterprise can be defined as a business with sales turnover from RM3 million to not exceeding RM20 million or full-time employees from 30 to not exceeding 75 (SME, n.d). Limited company means a private company whose owners are legally responsible for its debts only to the extent of the amount of capital they invested (MBN, 21 October 2016).

Two different types of business has been choosed because the researcher want to differentiate their opportunities given for society development. Normal entrepreneurs, may be affected differently when practicing entrepreneurial activities because the main focus of business entrepreneurs are more on the profit and wealth side which different from social entrepreneurs where they will invest a considerable amount of their time and focus in transforming society with little in return. Social entrepreneurship also has been scoped in term of Islamic perspective to find out the practices of social entrepreneurs in Islamic views and principles.

Second limitation of this study is place that the study will be conducted. The sample were only taken from social entrepreneurs in Kedah only due to time and situational constraints. Thus, the sample cannot be the representative of the rest of the population. Social

entrepreneurs in other region may give different result from the sample that has been choosed. The result will be conclude based on the sample and it might be not same with other sample.

## **1.8 Organization of the Study**

This research will be organized and divided into five chapters. In chapter one, this research will provides the background of the study, problem statement, research questions, research objectives, significance of the study, scope and limitation of the study and the organization of all the chapters in this research.

In chapter two, this research will focused on the conceptual framework and literature reviews. Literature review will explain and discuss more about theme and categories of the concept in this research. Besides, previous studies and research which related to this topic will be discuss further to clear the understanding of the concept in this research.

In chapter three, research methodology used in this study will be discuss further in this chapter. The research design, population and sampling technique, data collection method, development of the interview protocol, expert review, pilot study, getting access, actual fieldwork, probing, data analysis and trustworthiness of this study will be explain more in this chapter.

In chapter four, analysis of the data will be discuss. The organization of the data analyze will followed research method that has been discuss in previous chapter. All the research



question will also be answered according to the analysis of the data. After analyze the data that has been collect and transcribe, this chapter will discuss the result of this study.

Chapter five will summarize the findings of this research as well as to discuss and conclude the findings. This chapter will also presents the implication and limitation of the study and it will also provide suitable recommendation for future research.



## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter will review the primary concepts and theories that frame the study and how these ideas have evolved over time. This chapter will review the literature regarding ISE, mainly about the practices of ISE. Firstly, this research will find out about the involvement factors of social entrepreneurs in ISE. Secondly, this research will discuss in detail on the self-practice of ISE among social entrepreneurs. Third, researcher will review on the social-practice of social entrepreneurs in ISE. Finally, in this chapter, the researcher will review on the outcome of the social entrepreneur's practices on ISE based on previous literature.

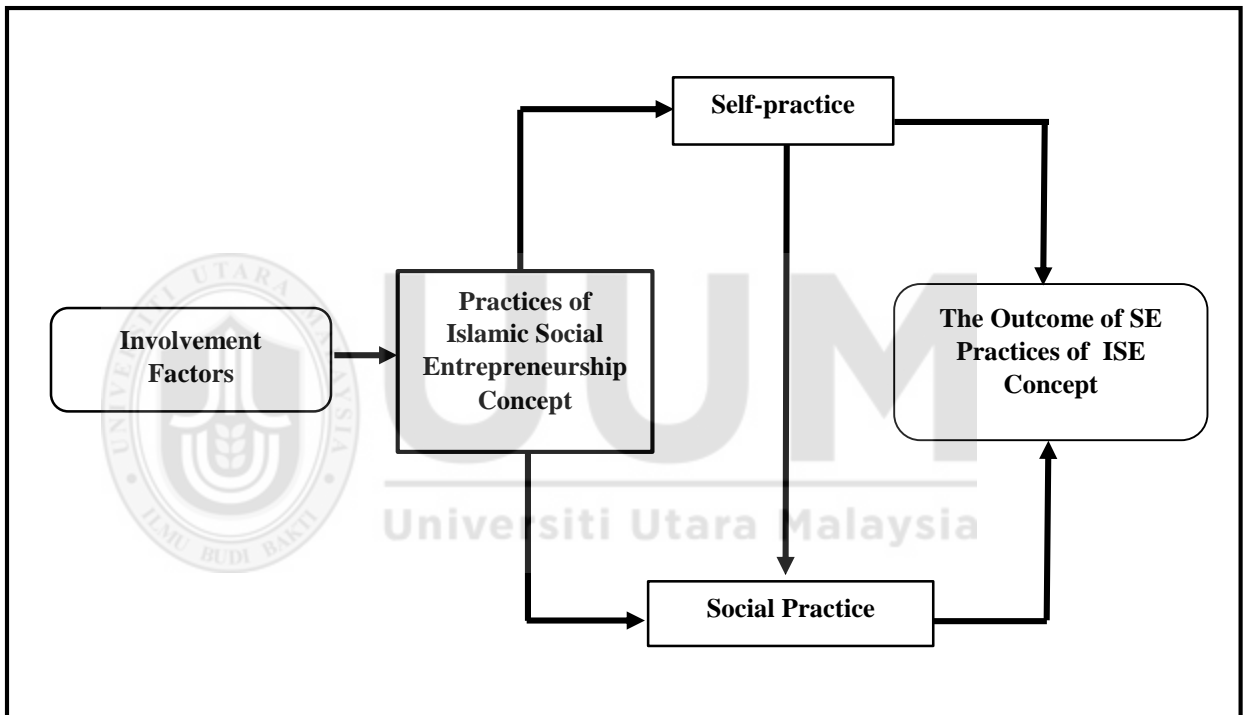
#### **2.2 Literature Review on Islamic Social Entrepreneurship**

##### **2.2.1 Conceptual Framework**

Research frameworks are reference documents intended to provide a research focus to develop present approach or concept of idea and thought. Conceptual framework is a written or visual presentation that explains either graphically, or in narrative form. It is also can be defined as the main things to be studied which include the key factors, concepts or variables and the presumed relationship among them (Miles & Huberman, 1994). A conceptual

framework is also an argument that the concepts chosen for investigation, and any anticipated relationships among them, will be appropriate and useful given the research problem under investigation (Lester, 2005). According to this definition, this research will provide a conceptual framework as illustrated in Figure 2.2.1.

Figure 2.2.1  
*Conceptual Framework of the Study*



*Source: Self-construct*

Figure 2.2.1 shows the diagram that represent the approach of practices in ISE. The first approach is the involvement factors of social entrepreneurs in ISE. The first approach can be divided into two category which is predetermine category and emergent category. Predetermine category include intention, interest and responsibility. Emergent category include social entrepreneur's background and motivation. Second is the practices of social

entrepreneurship in ISE concept that can be classified into two which is self-practice and social practice of social entrepreneurs. Self-practice also can be divided into two category which is predetermine category and emergent category. Predetermine category include aqidah, shariah and akhlaq. Emergent category include attitude. Social practice has predetermine category only which is concern to social welfare and social justice. The final approach is the outcome of social entrepreneur's practices in ISE concept.

### 2.2.2 Islamic Social Entrepreneurship

In Islam, charity is one of the important obligation to be done as a Muslim because it give impacts in the wellbeing of an individual and the welfare of the society as a whole. Based on the verses of al-Quran and Hadith pertaining to charity is conducted, it is found that there are two words commonly used for charity in Islam which are *infaq* and *sadaqah*. Giving charity is highly encouraged and emphasized in the Quran and Hadith as the noblest way of spending the wealth for the sake of Allah and helping the needy which should be the common practice of every Muslim (Salwa et al., 2017). The word *infaq* has been mentioned in al-Quran (2: 195).

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ  
الْمُحْسِنِينَ [١٩٥]

“And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good”.

According to Ibn Kathir, this verse contains a command from Allah to gives *infaq* as a way to sanctify and to purify oneself for those who repent for the sins (Ibn Kathir, 2000). Al-

Qurthubi also mentioned that “cast yourselves to perdition” was related to those who did not give charity and inflicted for the weak, doing sinful and inflicted on illegal activities (al-Qurtubi, 671H). Al-Maraghi expounds the meaning of *infaq* in this verse to whatever spent by the believers for getting closer to Allah which infers to the general giving charity (al-Maraghi, 2001). This verse shows that Islam encourage on giving charity, *infaq* their wealth for the sake of Allah and prohibit a person from doing sins.

The alleviation of poverty and suffering lies at the heart of Islam. It is for this reason that charitable giving is strongly encouraged in Islam both as a means of purifying one’s wealth and in order to alleviate poverty and suffering. Islam has put in place a mechanism for alleviating poverty in the shape of various forms of charitable giving (Rianne, 2009). Islam is the religion of *Rahmatan lil ‘Alamin*. This statement is very often to put forward as an understanding that Islam is a religion of *rahmah*, affection towards fellow human beings and the universe. This understanding is derived from the Quran (21: 107).

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ [١٠٧]

“And We have not sent you but as a mercy to the worlds”.

This verse shows that Islam is a religion for all creatures of Allah SWT (universal). Thus, Islam encourage all humankind to be kind to all creature include to environment. Humankind need to devote to the environment by safeguarding and benefiting from nature to be a source of income to humanity. The income then can be contributed to the progress of the *ummah*. The principle of charity in Islam is in line with the concept of ISE because

it highlights the concept of charity to alleviate poverty among poor society through social entrepreneurial activity.

Social entrepreneurship in Islamic perspective is based on the norms of Islam which is shariah and religious or faith-based rules (Faizal et al, 2013). Salarzahi et al. (2010) define ISE is based on religious obligation. All the rules in ISE must be based on al-Quran and Hadith. Islam has discussed about social entrepreneurship such as helping the poor through charity and donation in many verses in al-Quran. Other verse in al-Quran that mention about charity has been mentioned in surah al-Ma'un (107: 1-3):

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ [١] فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ [٢] وَلَا يَحْضُ عَلَى  
طَعَامِ الْمُسْكِينِ [٣] فَوَيْلٌ لِلْمُصَلِّينَ [٤] الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ [٥]  
الَّذِينَ هُمْ يُرَاءُونَ [٦] وَيَمْنَعُونَ الْمَاعُونَ [٧]

*“Have you considered him who calls the judgment a lie?. That is the one who treats the orphan with harshness. And does not urge (others) to feed the poor. So woe to the praying ones. Who are unmindful of their prayers. Who do (good) to be seen. And withhold the necessities of life”.*

This verse shows that, every Muslim has the responsibility to treat orphan with love, feed the poor or needy people and obedience to Allah by performing five daily prayers. This verse also highlight about the importance of giving charity to poor in line with the concept of ISE which its main motive is to give welfare for the development of society and as a way to alleviate poverty among society.

Islam is a religion with a considerably-comprehensive perspective on treasury-related issues. It is stated in al-Quran and Hadith that being rich is a good attitude. However, the encouragement of being rich should also be broaden with some further explanations in which all the chosen works in Islam should be integrated with spiritual principles. The ISE is considerably a new term within the existing social entrepreneurship and social enterprise theory and research. Previous research in social entrepreneurship may have been full fill by the Western perspective (al-Alak & Eletter, 2010). According to Islamic beliefs, human being as Allah's *khalifah* (or person on duty) has a duty to create prosperity and usefulness of the Earth. Islam is not a religion that denies the human desire for being prosperous and wealth.

Based on the definition above, ISE is a voluntarily kind of charity in organization or an individual that provides welfare and charity to the society for generating value in societal, economic and environmental forms based on Islamic principles and values. ISE concept is different from Western perspective where Islamic principles thought guide humankind to the right path to get blessing from Allah.

### **2.3 Involvement Factors of Social Entrepreneurs in Islamic Social Entrepreneurship**

Richard and Laroche (2010) define involvement as a motivational state influenced by perceptions of the object's relevance based on inherent needs, values and interests. Chen (2016) define involvement as a person's unobservable motivational state of mind in regards to a specific organization. While, Dores et al. (2016) define involvement as a participation



and persistence of the users in the task or their motivational degree. Involvement also can be defined as an individual level, internal state variable whose motivational properties are evoked by a particular stimulus or situation (Andrew, 1981). According to Mohd Adib et al. (2014), social entrepreneurial factors involvement in social entrepreneurial activity is to meet the goals, mission and social vision by social activities towards society with the aim of controlling and eliminating social problems.

ISE is currently gaining attention among people who have a social conscience to help solve social and economic problems in the community. There are various groups of entrepreneurs that involved in ISE especially among youth. Involvement of social entrepreneurs in ISE is very important to reduce the economy problems among societies. The main issues and problem among societies is poverty. Islam has encourage the distribution of wealth between rich to poor. Distribution of wealth in Islam is to educate mental avoiding of nature miserly, greedy, envious, spiteful greedy, selfish, and encourage the emergence of morality, charity, giving priority to others. Thus, the involvement of social entrepreneurs in ISE can reduce rate of poverty among societies by creating work opportunities and gives charity to societies.

In the context of ISE, involvement of social entrepreneurs is a participation of social entrepreneurs that is related to the motivational factor which affect them to take part in social activities as well as in Islamic entrepreneurship based on their needs, values and interest. This means that, their involvement in ISE is more to social motive. They will

involve themselves to help societies by giving welfare, creating job opportunities and create a sense of brotherhood among the societies.

Based on the discussion above, the researcher will try to find out the connection between the involvement factors of social entrepreneurs in ISE and their practices in ISE . In this study, there are three predetermine category factors which is intention, interest and responsibility. Emergent category factors include social entrepreneurs background and motivation.

### **2.3.1 Intention**

First category of the involvement factor of social entrepreneurs in ISE is intention. Social entrepreneurial intention is the state of mind that directs and guides the actions of the entrepreneur toward the development and the implementation of new business concepts (Bird, 1998). Souitaris et al. (2007), intention can be considered as a precondition that governs planned behavior. In the Theory of Reasoned Action (TRA) or Theory of Planned Behaviour (TPB) intentions have been defined as the amount of effort one is willing to exert to attain a goal (Ajzen, 1991). Based on the TPB intention in entrepreneur, Mair and Noboa (2003) agree that intention in social entrepreneurship is shaped by the perceived desirability and perceived feasibility of forming a social enterprise. Thus, intention is one of the factor that influence the involvement of social entrepreneurs in social entrepreneurship.

Intention in Islamic perspective is more essential than the outcomes (Syed & Ali, 2010).

The Prophet Muhammad S.A.W had mention the intention as :

*“All action is based on niyyah (intention). The reward of deed depends upon the niyyah and every person will get rewarded according to what he has intended” Narrated by Umar bin Al Khattab. (Sahih Bukhari. Vol. 1, Book 1, Hadith No. 1)*

Islam really promotes the importance of intentions and behavior of a persons in every day life. It is proposed because the values of a person’s activities have become merely worship or not largely depend on their intentions of doing something. As a slave of Allah S.W.T, a persons have to realize that Allah S.W.T monitors all activities being performed.

Intention with the core purpose of obtaining the blessing from Allah will lead to positive behaviors. Intention is a person’s state of mind that governs planned behavior to do any action to achieve their goal. In particular, Islam is a religion that also encourages entrepreneurial activities (Audretsch et al., 2007). In Islam, intention is an important factor in identifying the characteristics and motivations of a person in establishing entrepreneurial activities (Anggadwita et al., 2017).

Based on the definition above, social entrepreneur’s intention to involve in ISE is a set of mind to perform an action or behavior to help improve the social economy among societies that are in needs. They can help the societies who are in needs by creating job opportunities, giving charity and many more. Islam really encourage this social entrepreneurial activities as the rich could help the poor in sustaining their life. At the same time, the rich could offer

a job opportunities or any other opportunities to encourage the poor to develop their social economy.

### **2.3.2 Interest**

Second category of the involvement of social entrepreneurs in ISE is interest. Many scholars has defined the word interest. According to Lent et al. (2005), social entrepreneurial interest is based on two concept which is self-efficacy about a person personal capabilities and the outcome expectations or beliefs about the outcomes of engaging in a particular course of action. The interest of a person against an object will be more visible when the appropriate goals and objects related to the wishes and needs of the person concerned (Sardiman, 1990). Interest is a content-specific concept. It is always related to specific topics, tasks or activities (Krapp, 1996). Individual interest is conceived of as a relatively enduring preference for certain topics, subject areas or activities (Schiefele, 1990).

According to Schiefele (1990), individual interest can be divided into two components which is feeling-related and value-related valences. Feeling-related valences refer to the feelings that are associated with a topic or an object. Presumably, feelings of enjoyment and involvement are most typical of interest. Value-related valences refer to the attribution of personal significance to an object. Personal significance may be ascribed to an object for a wide variety of reasons, such as its contribution to one's personality development, competence or understanding of important problems.

Therefore, the concept of interest which influence the involvement of social entrepreneurs was formed from two component which is feeling-related valences and value-related valences. For the first component of individual interest which is feeling-related valences, social entrepreneurs may have an interest in ISE field as it will result on the feeling of enjoyment and involvement. Second component of individual interest which is value-related valences, social entrepreneurs may contribute themselves for the development of the society. An object in term of social entrepreneurship is the society.

In term of the interest factor that influence the involvement of social entrepreneurs in ISE, social entrepreneurs may have an interest to achieve their goals to the wishes and needs of the person concerned. Their interest to involve in ISE is to help the societies economy and solve the social problems among societies. Thus, social entrepreneurs will contribute to the society development and understand the problem that happen in the society and then find the solution to solve all those problem. This factor will lead them to have an interest to involve in ISE.

### **2.3.3 Responsibility**

Third category of the involvement of social entrepreneurs in ISE is responsibility. Responsibility in ISE means that a kind of entrepreneurship that enhance its positive contribution to society whilst minimizing negative impacts on people and the environment; treating customers and competitors honestly; caring about the well-being of employees and consumers; acting as good citizens in the local community and preserving natural resources and the environment (Carvalho, 2016). The concept of organizational responsibility has

evolved from early conceptualizations of philanthropic, social action, and charitable programs (Buehler & Shetty, 1976). Bowen (1953) noted that responsibility in social entrepreneurship is an obligation to pursue those policies, to make those decisions, or to follow those lines of action that are desirable in terms of the objectives and values of our society. Wood (1991) expanded the definition of responsibility in an organization as a business organization's configuration of principles of social responsibility, processes of social responsiveness, and policies, programs, and observable outcomes as they relate to the firm's societal relationships.

According to Abdul Rahman (2010), social responsibilities towards Islam includes being obligated to pay zakat, helping the less fortunate and doing business in accordance with Islamic law; whilst social responsibilities of the mind is the need to love they will only have a healthy mind and senses if they are to interact with family members and the community. Social responsibility towards their own life, on the other hand is to satisfy the needs and safety of self, family and society based on Islamic economic system. An entrepreneur need to realize that all these responsibilities are for the welfare of all and does nothing that would jeopardize themselves and society.

Based on the definition given by the scholars, there are many types of responsibility such as organization responsibility, social responsibility and general responsibility. All those responsibility is about social entrepreneur's obligation to change social and economy among themselves, their family, society especially among the poor and needy people. Thus, based on the definition stated above, responsibilities are related to social entrepreneurs

obligation to fulfill society needs especially among poors whether among their own family, relatives or society, orphans and handicapped people based on the religious obligation. They have responsibility to perform the duties of charity, serve the community and develop the community's economy strength.

#### **2.3.4 Social Entrepreneurs Background**

Social entrepreneurial background is one of the involvement factor among social entrepreneurs in ISE. Social entrepreneurs will be one of the most important sources of innovation. Social entrepreneurs identify under-utilised resources such as people, buildings, equipment and find ways of putting them to use to satisfy unmet social needs. They innovate new welfare services and new ways of delivering existing services (Leadbeater, 1997). Background of a person is related to their personal history. Thus, social entrepreneur's background can be defined as a personal history of a person who is innovative in creating new welfare service for society development through social entrepreneurship. Social entrepreneur's background can be divided into two which is family background and education background.

Firstly, family background. Many researches have been carried out concerning the family background, the educational level and the previous entrepreneur's work experience. According to Gray (1998), family has as its main purpose the transfer of the social values and lifestyles in its members. It is therefore obvious, that the receptivity and the torque that someone has opposite to the process of entrepreneurship, depends on his family. It is therefore very common, people who have grown up in a family with entrepreneurial

activities to continue the family tradition either on continuing a business, or operating at a new object. Instead, it is also common, children of public or private employees being pushed by the family environment to an employee career or facing with fear any entrepreneurial perspective.

Petrakis (2008) notes that there is enough empirical data that support the view that entrepreneurs tend to come from families that have a tradition of doing business. This is an expected process, even the children of a family that doing business learns to think as entrepreneurs and the family's business experience is an accumulated experience for them. In conclusion, the common sense from all these surveys is that people who have an entrepreneurial business activity in their family environment is more likely to lead to entrepreneurial actions. This can be realized due to the fact that the parent's experience is an important capital for the new entrepreneur as well as the family background can help them to overcome any financial obstacles in his new options and plans.

Besides, there is a factor of education background. Education background influence the involvement of social entrepreneurs to involve in social entrepreneurship. Educational background of entrepreneur completes the meaning of the term background as the starting point for everyone. Undoubtedly the educational background is a very important determinant for the entrepreneurial culture. This does not mean that an entrepreneur can be only anyone who has a high academic education. Petrakis (2008), defines the educational level as a qualification for a successful business development because this knowledge is necessary for the evaluation of a new opportunity as well as for the implementation of the



business opportunity. Education on business would encourage and add on their interest to involve in entrepreneurship.

Based on the scholar view, in ISE, family background factor is a factor that inspired social entrepreneurs to involve in ISE. They learn an experience in business from their family because they grow up in a family with entrepreneurial activities. Educational background is about social entrepreneur's knowledge in business that inspired them to involve in ISE. Thus, in ISE, social entrepreneur's background factor such as family and education background inspired them to involve in ISE.

### **2.3.5 Motivation**

Motivation is used to explain the effort and persistence through a given action (Latham & Pinder, 2005). It plays an important role in the creation of new organizations (Segal et al., 2005). It influence the decision's taking, including the one referring a new business creation (Shane et al., 2003). Motivation is a process that directs human activity towards satisfying needs and is linked with relational experiences (Bernard et al., 2005; Hunter, 2012; Kirkwood, 2009; Steel & Konig, 2006; Weinstein, 2014). Motivations are factors that energize human behavior (Atkinson, 1964; Steers et al., 2004).

Motivation influences entrepreneurial behavior in three complementary ways which include influences on the choice of the individual such as the direction of the action, influences the intensity of the action, based on the importance or value that the action has for the entrepreneur and influences the persistence of action, based on the clearness of the

path to achieve this value (Locke, 2000). The motivations in general, and also in the entrepreneurship domain have been investigated in the light of different theories, commonly referred to content and process theories. Content theories seek to understand the “why” of certain behavior such as what moves individuals, and seek to identify the specific factors that motivate people to a particular choice (Beardwell et al., 2004).

However, the principle of motivation in western theories do not share a same value as focused in Islamic perspective and this statement has been supported by Khair et al (2015) who mentioned that almost all the conventional motivation theories do not cover spiritual and religious aspect in motivation. Moreover, most of western theory is still short-term in nature, which only meet in this life only (Gustiawan, 2013).

Motivation in Islamic perspective is related to the human needs theory based on the objective Islamic law (*maqasid al-shariah*). Hierarchical human needs has been construct into three needs. Starting with the lowest need; the essential needs (*al-daruriyyat*), the complimentary needs (*al-hajjiyyat*), and the embellishment needs (*al-tahsiniyyat*) (Alias & Samsudin, 2005). Al-daruriyyat divided into five needs; religion (*ad-din*), life (*al-nafs*), intellect (*al-aql*), lineage (*al-naf*) and property (*al-mal*). In Islam, religion is the basic human needs as guidance for human life as a servant to the god (Allah) and a representative (khalifah) in the world. In the light of religion, this *maqasid al-shari'iyah* theory shows flexibility in fulfilment of needs as servant and *khalifah*.

Another needs theory from Islamic perspective is Islamic Motivation Needs Theory. According to Ahmad (2009), Islamic Motivation Needs Theory consist of four components: drive (an arousal state due physiological need), instinct and innate biological determinants of behavior, incentives (external stimuli) and commitment (*ikhlas*). All this four components are needed gaining the pleasure of Allah. Motivation in Islamic perspective is to seek for the blessing and pleasure from Allah S.W.T because it include the concept of *iman* (faith), *taqwa* (fear to Allah), *tahrid* (arousal) and *tawbah* (repentence). This Islamic motivation model is called *taqwa model* and has been introduced by Shafiq Falah Alawney in 1998. According to Alawney (1998), motivation is a complex topic to discuss without reflecting on man's origin, aim and relationship with people and creator. This is why, Alawney (1998) come out with Taqwa Model.

*Iman* in this model context is correlated with knowledge that one can distinguish between right and wrong, between good and evil and between lawful and unlawful. Moreover, *iman* comprises strong Islamic base for directing, re-educating, and reflecting man's life that put *iman* at the highest level of knowledge. In Islamic motivation, context *taqwa* refer to the fear of Allah by adhering to His order and avoiding His obedience. *Tahrid* refer to feeling of arousal; the desire of believe to get the highest level of rewards. *Tawbah* means abstain from wrong deed. In conclusion, this theory explained how *taqwa*, *tahrid* and *tawbah* play as external and internal stimuli that can influence the effectiveness of *iman* toward human behavior (Alawney, 1998).

It can be conclude that, motivation in ISE is related to the concept of Islamic spiritual of human soul directed by *iman* that lead human being to do good deed such as giving welfare to society. So that a good deed can be considered as *ibadah*, then each deeds must be start with intention for the sake of Allah S.W.T.

## **2.4 Practice of Islamic Social Entrepreneurship Concept**

Schatzki (2010) define practice as an embodied materially mediated arrays of human activity centrally organized around shared practical understanding. Practice also can be reffered as a conceptualises workpractices as constellations of actors, actions and action of the objects (conditions or results). Human actions are performed within a practice and determined by the practice which they are part of. A practice, as a whole, is constituted by human actions, which means that these phenomena are fully acknowledged and a macro reification can be avoided (Goran, 2006).

Practices range from ephemeral doings to stable long-term patterns of activity. Attention to practices often requires extensive examination of relevant equipment and material culture, but can also assign constitutive roles to vocabulary and other linguistic forms or performances (Rouse, 2007). Practice is the ways in which people actually interact with one another, predominantly in dyads and small groups (Stahl & Hesse, 2009). In different view about the meaning of practice, Mansouri et al. (2017) has define practice as an observance of overall religious norms as they pertain to social behavior.

Practice in Islam is different from the practice in the era of *jahiliyyah* where Islam has been formed by an Islamic Worldview which include the element of *aqidah*, shariah and *akhlaq*. In Islam, a person's practice in every day life must followed the shariah principles in Islam that has been mentioned in al-Quran and Hadith. Islam covers and guide human practice in all aspect in their every day life and not only focussed on their private life. As a Muslim also, the Prophet Muhammad teaching and practice should be exemplified by a Muslim as well as followed his Companions practices. Islamic religious practice in Islam consist of five pillars of Islam and six pillars of Iman.

In conclusion, related to this research, the definition of Mansouri et al. (2017) is accepted as the definition of social entrepreneurs practice in ISE must include religious norms as the level of their religious practice may give different outcome in their social entrepreneurial activities. The practice in ISE must be based on three branches in Islam which is *aqidah*, shariah and *akhlaq*. As a social entrepreneurs, they must understand the practical concept of ISE so that they would practice it in their social entrepreneurial activity.

Besides, social entrepreneur has to bear in mind about their main intention involving in ISE is for social motive and they have a responsibility to improve social economy of societies by giving charity and help poors and needy to develop their economy themselves. This may also increase the development of country. They must practice the concept of ISE in their social entrepreneurial activity. Practices in ISE can be classified into two theme which self-practice and social practice of social entrepreneurs.

### 2.4.1 Self-Practice

The first theme is self-practice of social entrepreneurs. Self-practice is composed of two word which is 'self' and 'practice'. Self is a reference by an individual to the same individual person. This reference is necessarily subjective, thus self is a reference by a subject to the same subject (Zahavi, 2005). Practice means a set of verbal concepts that a person use for practical purposes such as planning, coordinating, instructing, praising, criticizing, telling stories, or otherwise talking or writing about the practice (Craig, 2006). Thus, self-practice means an individual's planning, coordinating, instructing, praising, criticizing used in a particular field or profession.

In Western concept of self-practice, there is a relationship with the concept of spiritual. The word spirituality goes further and describes an awareness of relationships with all creation, an appreciation of presence and purpose that includes a sense of meaning. A person frequently attend to spiritual concerns within religious communities through the use of traditional religious practices, beliefs, and values that reflect the cumulative traditions of their religious faith. They may pray, read religious texts, and observe individual or corporate rituals that are particular to their tradition (VandeCreek & Buston, 2001).

Self-practice in the context of ISE concept is related to their relationship with Allah (*Hablumminallah*) or simplified as a spiritual practice. The relationship between Allah and the individual is developed and nurtured through daily rituals and practices of a person (Mansouri et al., 2017). Hassan (2013) in his research concludes that rituals are interrelated

at both the individual and collective level, meaning that embodied practices act upon understandings of self-identity and subjective experience.

Based on the definition above, self-practice in ISE is an individual practice that include a spiritual element practice such as practicing rituals activities to get bless from Allah. Self-practice in ISE can be conclude as a social entrepreneurs relationship with Allah (*Hablumminallah*). Both in Islamic and Western perspective define that self-practice is related to the spiritual element in a person by doing ritual practice. Self-practice in the context of Islamic social entrepreneurship is related to the concept of *aqidah*, *shariah*, *akhlaq* and attitude.

#### **2.4.1.1 Aqidah**

First category of self-practice in Islamic social entrepreneurship is *aqidah*. The word *aqidah* comes from *al-'aqdu* which means strong beliefs. It is a belief or belief in something that must be recognized truth without any hesitation. *Aqidah* is a faith or belief and as a main body that stands upright on the shariah of Islam (M.Hidayat, 2012). This is in line with what Nasiruddin (1996) points out that *aqidah* is a fundamental problem in Islam and it is the starting point of the beginning among Muslims.

The characteristic of entrepreneurs are also seen from the spiritual point of view that is an important element affecting a person personality. According to al-Ghazali (2015) spiritual matter can be classified into four elements namely the heart (*qalb*), the soul (*nafs*), the spirit and the mind. These four terms have interrelated relationships and are used according to

their respective circumstances and suitability. Entrepreneurs are also seen from the spiritual point of view that it is an important element of personality influences. Spirituality in the scope of this study refers to the inner element of a person based on the belief (piety faith) to Allah S.W.T. which is translated into character, personality, thought and behavior. Some of the spiritual characteristics are include *tawakkal*, *redha*, *ikhlas* and *qana'ah*. The piety that is present in a person through spiritual strength gives it strength and help from Allah S.W.T. by way of the narrowing of the world's life and the hereafter and earning an unexpected livelihood (Mohd Zain, 2015).

In the context of social entrepreneurs practice in ISE, the concept of iman, confidence with the *rizq*, *tawakkal*, *redha*, *ikhtiar*, sincere and grateful is related to the concept of *aqidah*. All those concepts are related to each other.

Firstly, the concept in self-practice of *aqidah* among social entrepreneurs is *iman*. *Iman* is *qawl*, saying or utterance and amal work or deed. Iman is affirming a person belief in Allah, His Angels, His Books, His Messengers, the Day of Judgement, and believing in qadar, predestination, both in its good and its evil (Ibn Taimiyyah, 1999). Faith in the context of this study refers to the belief in Allah's power, relationship and obedience to the Creator who shaped attitudes, thoughts and actions in entrepreneurial activities based on the concept of devotion to the ultimate goal of the pleasure of Allah (Mohd Zain, 2015). Islam considers entrepreneurship as being *fardh kifayah* on the Muslim ummah which is a form of worship that brings Muslim closer to fulfilling their religious duties and completing their faith (*iman*). As as Muslim social entrepreneurs, they are bound by the ethics and the



spirit of Islamic rules in the exercise of their entrepreneurial activities. Through the concept of iman, it will protect them from doing wrong practice in ISE because they would always bear in mind that Allah S.W.T always supervise every human action in this world.

Besides, second concept in self-practice of *aqidah* among social entrepreneurs is confidence with *rizq* (sustenance) given by Allah (*yaqin*). *Rizq* means anything that benefits and goodness to human. *Rizq* encompasses wealth, family ties, spirituality, our faith, intellect, health and everything else that are beneficial to us and can help us fulfil our duties and obligations to serve and obey to Allah, and care for this earth (Abu Husaini, 2013). According to Quran, *rizq* meaning are expended from ordinary food items to money and assets. Confident with the provision of sustenance given by Allah S.W.T after work hard is important to make sure that a person did not feel disappointed or become stingy in giving welfare to the society. Every Muslim especially among the social entrepreneurs must have full confidence that Allah S.W.T is The Provider of everything in this world (al-Quran, 65: 3).

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ  
قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا [٣]

*“And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything”.*

Based on this verse, as a social entrepreneurs, they must has full confidence (*yaqin*) that Allah S.W.T will reward them in an unexpected way which is sometimes more than the

sustenance they get which they distributed it among their relatives, poors, orphans and needy people in their society.

In addition, another concept in self-practice of *aqidah* among social entrepreneurs is *tawakkal*. *Tawakkal* means trust in Allah (Guemuesay, 2014). Social entrepreneurs must put a trust to Allah that all wealth that they have is owned by Allah and anytime Allah has the power to take it back from them. When a Muslim put a trust on Allah, it will provide him a lot of confidence, in ordinary life and as well as in any crises (Farooq & Sulaiman, 2009). Allah has taken the responsibility of providing sustenance to all living beings in this world include humans, animals, birds, fish and all the creatures of the earth. It is important to build up a person's *tawakkal* that Allah is The Sustainer and Provider (Suhail, 2011). This concept of *tawakkal* will prevent social entrepreneurs from being greedy and monopoly with the wealth that Allah give to them. They will always seek for Allah blessing by sharing their wealth with the poors and weak.

*Redha* is the fourth concept in self-practice of *aqidah* among social entrepreneurs. *Redha* means one wholeheartedly agree to the decision to what Allah has decided upon. With *ubudiah* (state of servitude before Allah) and *tauhid* (oneness of Allah), risk taking becomes a guided endeavour; regardless of the outcome the entrepreneurial Muslim will always be humble and *redha* (contented with what Allah has given) (Radiniz, 2007). According to the *Ilmu Al-Quran Dictionary*, *redha* means willingly (satisfied) and happy to accept *Qada'* and *Qadar* of Allah. According to the good pleasure of Sufism's stance is not opposed to *Qada'* and *Qadar* Allah, was pleased with the catastrophe that befell them

because of perceived as not asking for favors, heaven or removed themselves from hell because of their love to Allah (Ahsin, 2008). People who *redha* in what Allah had plan for them will have an optimistic attitude, gracefully, empty his heart from prejudiced, looking good, perfect and full of wisdom. All that happens to a person is already exists in the design, provision, and plan by Allah S.W.T. Thus, among social entrepreneurs they may have a challenges to achieve success in their business. They must pleased with what Allah had given to them and work hard to achieve *al-falah* in their life.

Another concept in self-practice of *aqidah* among social entrepreneurs is *ikhlas*. Sincere or *ikhlas* means purifying one's deeds from all contamination by *shirk*, in order to worship Allah S.W.T in the correct way. For a person to cultivate and maintain real *ikhlas* they must avoid anything that calls into question Allah's right to be worshipped as the One. *Ikhlas* is being honest with Allah, and worshipping Him with *ihsan*. *Ikhlas* is closely linked to *ihsan*. When a person is consistently aware that Allah sees all of a person's action, then they are more likely to remember the importance of *ikhlas*. A person who does something sincerely for the sake of Allah S.W.T, they are no longer concerned with receiving praise or reward from anyone but Allah S.W.T (Stacey, 2014). As a social entrepreneurs, they must have *ikhlas* attributes in conducting their business and work hard to achieve success. They have to fight against all difficulties and hardships that appear in their business because Allah S.W.T will not give trouble to them with futile.

The sixth concept in self-practice of *aqidah* among social entrepreneurs is *syukr*. Grateful (*syukr*) means appreciation of the favor, blessing or bounty that was provided by Allah

S.W.T and the appearance of the effects of this appreciation in the heart, on the tongue, and in bodily acts and movements. If a person grateful for the blessings and favour of Allah S.W.T, this will lead to an increase in the favour and their persistence. However being ungrateful is a cause of punishment and ending of the blessings and favour. Besides, being grateful is also giving an obedience to Allah in what He had commanded and refraining from disobedience to Allah in what Allah had prohibited (Abu Iyad, 2014). As a social entrepreneurs they must be grateful of the wealth that has been given by Allah. To express gratitude, they shall do all the command of Allah and leave all forbidden. They also must do deeds of worship like prayer, fasting, fulfill the five pillars in Islam and multiply the remembrance of Allah which is the most gracious giver of sustenance. According to Sudin Haron (1990), successful entrepreneurs are the person who always express their grateful with everything that they had been given by Allah. Islamic spiritual element in *tauhid Rububiyah* will produce a good Muslims, obey to Allah, a man that is useful to society (Hawwa, 1979) and necessarily significant in the context of successful social entrepreneurs.

The last concept in self-practice of *aqidah* among social entrepreneurs is *ikhtiar*. *Ikhtiar* means choose. *Ikhtiar* also can be defined as an effort because for real people who has an effort to work means that they are choosing. It is a fully effort to get something they are wish. Work hard in business is one of the *ikhtiar* (Romadhon, 2014). Thus, in ISE, social entrepreneurs work hard can be called as *ikhtiar*. They work hard to achieve success in business and also to change the condition of societies for a betterment. As a social entrepreneurs, they must have an *ikhtiar* to achieve their aim in ISE.

Based on the definition above, self-practice in *aqidah* is a belief that Allah is One who manage everything in this world and it include spiritual element such as the concept of *iman*, confidence with the provision of sustenance, *redha*, *syukr*, *ikhlas*, *ikhtiar* and *tawakkal* of everything that has been given by Allah S.W.T to humankind. All this divine element controls every practice and behavior in every humankind.

#### **2.4.1.2 Shariah**

Shariah refers to a path to religion which primarily concerned with a set of values that are essential to Islam and the best manner of their protection (M. Hashim, 2008). Shariah is conveyed mainly through divine revelation contained in the Quran, Hadith, *Ijma'* (consensus of opinion) and *Qiyas* (analogy) as a primary sources in shariah law. There is also secondary sources in *shariah* law which include *istihsan*, *istishab*, '*uruf wa adat*, *qaul sahabiyy* and *masalih mursalah*. Al-Shatibi characterized the shariah as blessed (*mubarakah*); Arabic; general; accessible to a common unlettered person (*ummiyya*), universal (*'amma*; *kulliyya*), liberal, convenient and protected (Masud, 2005). Ibn al-Qayyim (2004) conclude shariah is related to the real happiness, complete justice and measures to meet every type of situation in a changing society, are the fundamental aim of the shariah. To achieve this noble aim, the shariah constructs human life on the basis of virtues and to cleanse it of the vices (Deuraseh, 2012).

Shariah is one of the concepts in Islamic business based on the practice of the Prophet Muhammad S.A.W. Entrepreneurs who make the basic principles of shariah-based business as a guide in business to achieve business goals will bring them to a good life

(Suwandi et al., 2016). Shariah has a considerable effect on every single aspect of Muslim culture. Some scholars have to some extent indicated that the religion of Islam is very comprehensive, seeing it as influencing the realm of business with its special provisions (Sabina, 2010). According to a study reported by Abeng (1997), all business practices involve explicit or implicit harm and injustice to the contracting parties or to the public at large are disapproved by Islam. Further, in order to build a good business, any businesses must have a good Muslim business leader that will drive the business into a lawful business as intended by shariah. Shariah practice in the ISE is very important because the objectives to be achieved in ISE is to overcome a variety of social problems and to reduce the gap between rich and poor. Shariah practice in ISE include religious and business practice among social entrepreneurs in ISE.

The first practice is religious practice among social entrepreneurs. Religion of every Muslims is Islam. The practice of religious obligation can be achieved through the observance and performing various form of *ibadah*, such as performing the five daily prayers, fasting, paying zakat and performing the *hajj*. Besides of these obligatory *ibadah*, there is also *sunnah ibadah* such as *sadaqah*, *sunnat* prayers and other form of *sunnah ibadah*. Executing all these rituals will increase the level of *iman* of a person and will therefore be a shield that protects the person from committing sins or becoming an apostate and indulging in actions that will obliterate their religion (Mohd Akram, 2006). Performing prayers will protect a person from doing evil as has been mentioned in al-Quran (29: 45):

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ [٤٥]

*“Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do”.*

According to al-Maududi (2007), this verse is about an order from Allah to all believers so that they recite the Quran and performing prayers as a practical device. These are the two things which endow a believer with a strong character and a wonderful capacity by which a person can not only brave successfully the most violent storms of evil and falsehood but can even subdue them. However, man can acquire this power from the recitation of the Quran and the prayer only when they does not retrain content with the mere recital of the words but also understands well the Quran teachings and absorbs them in his soul, and their prayer does not remain confined to physical movements but becomes the very function of their heart and the motive force for their morals and character.

In ISE, performing *ibadah* such as prayers, fasting in the month of ramadhan, paying zakat and performing *haji* must be practice among social entrepreneurs. If they did not performing these *ibadah*, they will become easier to commit sins or any wrongdoing because they are instigated by evil. They would become greedy, stingy and will practice wrongdoing activities in their business. Perfection in Islam does not only include religious aspects, but also the best life procedures outlined by Allah. The al-Quran and al-Hadith are the main sources of reference and complete guide to be a good human. In addition, people are supplied with good common sense to be used to achieve the purpose of life and become closer to their Creator.

Secondly, shariah practice in business which can be classified into two which is products and transaction. Business practice in products is in term of the producing, selling and manufacturing product by social entrepreneurs in ISE. Product that was produced or sells by social entrepreneurs must be halal and comply with shariah principle. This is because, if the product is not *halal* and gives harmful to society then it is prohibited in Islam. Life is essential and valuable to everyone. So, every person have the obligation to protect their life under all circumstance. To perform *ibadah* also, a Muslim must have a healthy body. Abu Darda' r.a said to the Prophet Muhammad S.A.W: 'To be healthy and grateful is much better than to be ill and endure patiently', the Prophet saw and answered him by saying: "Allah loves healthy people, as you do" (Ibn al-Qayyim, 1988).

Islam honors good health, strength, well-being and considered them as the most prized, precious, and generously gifts from Allah SWT. For this reason, good health is something for which a person is accountable to Allah S.W.T. It is important to take a good, *halal* and clean foods to preserve family from harmful products. Taking harmful and prohibited product such as cigarettes, alcohol, drugs and wine could effect on health of a person. In ISE, social entrepreneurs must produce and sell a good product and services, *halal* and will not harm the societies. They must make a research before market their product so that the product is safe and gives benefits to societies.

Shariah practice in transaction is very important especially among Muslim social entrepreneurs. Tohir (2001) lined up several practice in property dealings that must be taken into consideration by the government before adopting an international treaty. The



practice includes circulation of wealth, clarity of laws related to property possession and ownership, and fairness in property ownership. ISE in business transaction, every owner of the property has the right in trading of their properties and money, but must be in the scope that are not illegal in shariah. There will be no *riba*, do not take others property without their willingness, no monopoly, no cheating and avoid prohibited transaction and business. Abeng (1997) also noted that there are six components needed to be understood by Muslim business leaders. Among others, are fulfilled of promises, exactness in weights and measures, truthfulness, efficiency, selection of merit and investigation and verification. By incorporating these components, all business practices will be treated as permissible as required by shariah Islamiyyah.

A social entrepreneur is also entitled to profit but it is not their main motive. They are entitled to the profit because of their willingness to bear the risk in their business. Every ownership of the property is not through tyranny and for personal gain but it is through the exchange and charity contracts. ISE is built on the basis of justice, love, cooperation and fraternity. Therefore, Islam prohibits monopoly activity as it will jeopardize society.

All those shariah practice in religious practice and transaction is really important in ISE because it will give justice and will create the sense of brotherhood among societies. Shariah principle is a guideline for social entrepreneurs to practice an Islamic practice in their social entrepreneurial activity.

#### 2.4.1.3 Akhlaq

*Akhlaq* or Islamic ethics is one of the branches in Islam which is very important in ISE concept. *Akhlaq* can be defined as a state of soul which determines human action. Al-Farabi also defined *akhlaq* as a state of human soul while Miskawayh said that *akhlaq* is a state of soul which causes it to perform its actions without thought or deliberation (M. Nasir, 2003). Ibn Taimiyyah defined *akhlaq* as a science that seeks to know which actions should be done and which should be avoided (R.G. Hovanniasian, 1983). Al-Ghazali however has a very wide definition of *akhlaq*. He defined it as the way to acquire the well-being of the soul and to guard it against the vices. *Akhlaq* is also a study of certain religious beliefs and of rightness or wrongness of actions for the purpose of practice and not for the sake of mere knowledge (A.Q Muhammad, 1983). Overall definition based on the definition given by the Islamic scholars, *akhlaq* can be defined as a science of the human soul which related to the human religious beliefs and of rightness or wrongness action.

According to Mohd Faisol *et al.* (2008), every entrepreneurs should example the characteristic of the Prophet Muhammad in Islamic social entrepreneurship. These characteristic include *siddiq*, *amanah*, *tabligh*, *fathonah*, patience, generous and *qudwah hasanah*.

First characteristic is *siddiq*. *Siddiq* can be defined as truthful through verbally and behaviorally. In term of ISE, all the business or social activity that will be done by social entrepreneurs must be honest, truthful and there is no cheating or hiding something from others knowledge. Social entrepreneurs must avoid telling lies and doing their duties

honestly especially during social entrepreneurial activity. Every human should be honest in everyday life as they are obliged for their health, wealth and knowledge. All the activities in ISE must be organized well without any element of fraud. Islam had mentioned about being truthful in al-Quran (9: 119) :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ [١١٩]

*“O you who believe! be careful of (your duty to) Allah and be with the true ones”.*

Allah had mentioned that every human must have a sense of fear to Allah and befriend with those who are truthful. Social entrepreneurs must applied *siddiq* attribute in marketing or promoting their products. They must have the courage to admit weaknesses and advantages of their products or services so that it does not cause the occurrence of fraud and may be detrimental to customers who buy it. Islam forbids any business relationship which contains oppression and requires the fulfillment of justice that applied in every trade and business contract (Harahap, 2008). Allah had mentioned about being truthful in speech and action because truthful in actions and sincerity will illuminates the heart and improves the conditions of mind which eventually enhances human’s outlook and worldview. As a Muslim entrepreneurs they must refrain themselves from cheating, misuse and betrayal of trusts, as these inappropriate conducts would eventually lead to injustice and distortion of rights (Samee-Ullah Bhat, 2017). The characteristic of *siddiq* in every entrepreneurs can preserve them from commit fraud in business and only think of profit to be obtained exclusively.

Another characteristic is *amanah*. The Prophet Muhammad S.A.W has this characteristic which prevent him from committing any sins. Alwan (2010) defined *amanah* as a trustworthy, responsible or credible. This characteristic is a fidelity to a person commitment in implementing the rights and obligations given to him. *Amanah* also can be defined as a professional, discipline, diligent, hardworking, independent, skilled, tough, unyielding, and confident. The word *amanah* is also very synonymous with the word honesty. Muslim social entrepreneurs should be honest to Allah and in all matters. They must believe in the concept of courtesy where under this concept, we believe that we see Allah as He sees us. Therefore, they must be honest in selling and promoting a product, honest in the pricing, honest in displaying goods and honest in all business. The concept of *amanah* also can be realized in the form of social entrepreneurs which they cannot accept gifts or commissions with hidden intention, not taking *riba*, accept bribes, do not cheat from the start of their business planning, they should be free from forbidden transactions and services (Falikhatun & Yacob, 2015). Allah S.W.T had mentioned in al-Quran (2: 188) about *amanah* :

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ [١٨٨]

“And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know”.

There is also a characteristic of *tabligh*. *Tabligh* can be defined as a communicative and argumentative. It is also be defined as a friendly, courteous, polite, communicative,

transparent, enthusiastic, and highly motivated. A leader who have *tabligh* as their trait, will convey the information correctly and using polite words to communicate with their followers (Alwan, 2010). As a leader also they must the moral duty of authenticating received reports and narrations. It has been mentioned in al-Quran (49: 6):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ  
فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تَنِيمِينَ [٦]

“O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done”.

Social entrepreneurs must have a good communication as they will communicate more with societies and their management. They also must have an ability in decision making and judgement of certain issues so that they would not decide based on doubt. It is because doubts (*shakk*) and speculations (*zann*) is morally wrong and unacceptable in the Quran. Allah had teach human through His word that unfounded information cannot be the basis of claiming the truth (*haqq*). It must be established beyond a reasonable doubts (Samee-Ullah Bhat, 2017). *Tabligh* in term of Islamic social entrepreneurship also has a relationship with the concept of *ta'awun* where social entrepreneurs would communicate with the societies who is in need and will help them through charity or giving them an opportunities.

In addition, another characteristic is *fathanah*. *Fathanah* can be interpreted as intellectual, intelligence, and wisdom. According to Alwan (2010) *fathanah* can be defined as intelligent, clever, innovative, creative, and strategic. This definition is suitable with the

characteristic of social entrepreneurs where as a social entrepreneurs, they must be creative, innovative and have a good idea to improve or solve society problem. *Fathanah* also can be defined as wise which is smart in doing business until not abuse with the Affairs of the hereafter. Wise also means never despair and frustrated on the other hand have a positive mindset towards a thing happens especially related to the business. Allah S.W.T had mentioned in al-Quran (16: 125) :

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ [١٢٥]

*“Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way”.*

The implications of *fathanah* in the business management are indicated by performing all management activities intelligently, by optimizing the existing potential sense to achieve the goal. In ISE, social entrepreneurs needs to innovate continuously with patience, tenacity, perseverance, and accuracy. Besides, social entrepreneurs need to be careful in marketing their products to users by applying the latest technologies such as the internet and the mass media.

Fifth characteristic is patience. Patience is a comprehensive virtue in Islam that encompasses perserverance, endurance, forbearance, diligence and restraint. Abu Uthman said the one who has patience is the one who trained himself to handle difficulties. Al-Khawwas said patience means to adhere to the rules of the al-Quran and Sunnah (Ibn

Qayyim, 1997). In ISE, social entrepreneurs may face a lot of challenges such as competitors, societies and global economy crisis. In line with the definition given by Abu Uthman, social entrepreneurs must be patience to trained themself to handle any difficulties in their organization. Allah had mention about the concept of patience (31: 17) :

يَبْنِيْ اَقِمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ  
مِنْ عَزْمِ الْاُمُوْر [١٧]

*“O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage”.*

Generous is one of the characteristic in *akhlaq*. Generous means, a character of a person who spends in the way of Allah and helps the poor and needy. Sometimes he sacrifices his own needs to provide for others. Those who are spend their wealth in the way of Allah and then do not follow up what they have spent with reminders or injury will have their reward and there will be no fear concerning them, nor will they grieve. Generosity can take different forms including speaking kindly, enjoining good, helping others, removing their distress and doing justice. The best example is the Prophet Muhammad who is a generous man. He never hesitated to give his belongings to the poor and needy (Fatima, 2014). Allah had mentioned in al-Quran that whoever spends in they way of Allah, their wealth does not decrease but it multiples (2: 261) :

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِى سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اُتْبِتَتْ سَبْعَ سَنَابِلٍ فِى كُلِّ  
سُنْبُلَةٍ مِّائَةٌ حَبَّةٌ وَاللّٰهُ يُضْعِفُ لِمَنْ يَّشَاءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ [٢٦١]

*“The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing”.*

Thus, as a social entrepreneurs, they has to be generous in giving welfare and create a lot of opportunities especially for poors and needy. They must not fear of giving more charity to society as Allah had promise the more they give the more they will be reward.

Last characteristic is *qudwah hasanah*. *Qudwah hasanah* is composed from two words which is *qudwah* and *hasanah*. *Qudwah* means exemplary while *hasanah* means good. Thus, *qudwah hasanah* means a good example. The most perfect example to be followed by Muslim is the Prophet Muhammad S.A.W. This is due to the fact that he was given the most honourable character as befits his status as an example for all humankind. Therefore, human beings should make the Prophet Muhammad S.A.W their example in all aspects of life (Kamariah, 2006). As a Muslim social entrepreneurs, they must example the Prophet Muhammad in all aspect in their life especially in the management of ISE. They should manage wisely and shows an honourable values to their employees. As a Muslim leader in organization, they must lead their follower to worshipping Allah by practicing religious practice and gives Islamic knowledge to them.

*Akhlaq* is the state of feelings that shapes human behavior. Thus, to shape the *akhlaq* of social entrepreneurs, they have to practice the characteristic of the Prophet Muhammad such as *siddiq*, *amanah*, *tabligh*, *fathanah*, patience, generous and *qudwah hasanah*.



#### 2.4.1.4 Attitude

Robinson et al. (1991) adopted this attitudinal theoretical approach explaining the development of behavior, as a potential method of investigating entrepreneurial orientated individuals. Four important entrepreneurial attitudes were identified from the literature, namely achievement, self-esteem, personal control and innovation. An attitude is the representation of a summarized perception of a psychological object, experienced as advantageous detrimental, pleasing-unpleasant, or beneficial or harmful (Ajzen & Fishbein, 1977). Robinson *et al.* (1991) directed the exploration of attitudes as an alternative avenue of investigating entrepreneurship. Entrepreneurial attitude is a behavior not a characteristics of a person or even a business and sometimes even the behavior of the economy as a whole (Donckels & Miettinen, 1990).

Based on the definition above, in term of the attitude of social entrepreneurs in ISE it can be conclude that attitude of entrepreneurs is about the behavior of an entrepreneurs in their organization and entrepreneurship to make them achieved their mission and vision in ISE. There are a few attitude of social entrepreneurs in ISE such as positive thinking, hardworking, responsible, creative and innovative and good communication skills.

First attitude is positive thinking. Positive thinking sometime referred to as hope, optimism, happiness, confidence and positive illusions, in very high amount (Von Bergen & Bressler, 2011). Positivity has motivational value and is generally perceived as good and helpful. Positive thinking exhibited and valued in business. Positive thinking will lead a set of mind of not fear to take a risk in business, brave, optimist and have a set of goal to achieve

success. As a social entrepreneurs they must have a positive thinking in their mind so that they do not easily give up when received a failure in business.

Besides, there is also a hardworking attitude. According to Jooste (1983), hardworking is one of the important attitude to be present in every entrepreneurs. Hardworking means, a person who has a high energy, diligence and workaholic which driven them to achieve goals (Jooste, 1983; Burch, 1986). As a social entrepreneurs, they must be hardworking in their ISE so that they can achieve their goals. Islam also lays a great emphasis on work. In many places in al-Quran and Hadith, it has been made clear that time should not be wasted. Work in Islam is given special importance to extend that it is considered as an act of worship in itself. Thus, to those who work with the intention to get blessing from Allah, would be rewarded. As a social entrepreneurs, they must have a hardworking attitude for the sake of Allah to get blessing from Him.

Third attitude is responsible. Sense of responsibility is the willingness to take responsibility for their actions, taking initiative and leading (Pivo, 1987). Besides, it is also can be defined as an accepting full responsibility for their venture. They feel morally, legally, financially and mentally accountable for the venture (Burch, 1986). As a Muslim social entrepreneurs, they has a responsibility to their religion, family and society. To full fill this responsibility, they must have a responsible attitude in ISE.

In addition, creative and innovative is one characteristic in social entrepreneurs. Innovation and creativity refer to an individual's resourcefulness that is his tendency to create,

experiment and investigate new ideas (Jooste, 1983). The two characteristic also encapsulate an indication of the individual's cognitive style. Adaptive approach to a problem according to the tested manner. Proceeds within the establishment practices theories and policies. Attempts to improve and do better. Innovative approach is a new and questionable approach and solutions to a task. Reconstructs the problem away from established viewpoints. Doing things differently in a less acceptable way (Pivo, 1987). Innovation is about to find a new and better ways of doing things that are commercialized, improvements in both technology and methodology which may be evident in product changes, process changes, new approaches to marketing, new forms of distribution and new concepts of scope (Van Aarde, 1997). Creativity is being sensitive to problems, deficiencies, gaps in knowledge, missing elements, disharmonies and so on; identifying the difficulties; searching for solutions, making guesses, formulating hypotheses about the deficiencies; testing and retesting them; and finally communicating the results (Jalan & Kleiner; 1995). As a social entrepreneurs, they must has an innovative and creative attitude to engage in ISE so that they can create a new opportunities for the development of the society.

Last attitude is good communication skills. Good communication skill is very important in every social entrepreneurs. Communication is the key to success in ISE. Communication in ISE is the ability to build solid relationships based on the effective and efficient exchange of information between social entrepreneurs and society (Michael et al., 2015). According to Mike (n.d) having a good communication skills in the workplace is all about being able to convey information to people clearly and simply, in a way that means things are

understood and get done. It is about transmitting and receiving messages clearly. Good communication skills are some of the simplest, most essential and most useful tools for success social entrepreneurs can possess.

In conclusion, as a social entrepreneurs, they must have all these attitude in their ISE so that they would achieved success not only in their business, but also for the development of the society. Social entrepreneurs would be able to create a values and welfare for society for a long-term.

#### **2.4.2 Social-Practice**

Social practice can be referred as an inferential semantics with inferential relations supervening on social norms and these norms, in turn, supervening on normative attitudes (Esfeld, 2001). Social practice is a theory within psychology that seeks to determine the link between practice and context within social situations. Emphasized as a commitment to change, social practice occurs in two forms: activity and inquiry (Smolka, 2001). Social practices refer to everyday practices and the way these are typically and habitually performed in much of a society. Practices are social because they are similar for different individuals at different points of time and locations (Reckwitz, 2002). Social practice also can be defined as a way of stressing the social embeddedness of all human activity and its order across time and space (Mogren & Thunborg, 2011). Understanding social practices better would hence enhance the possibilities to stimulate behavioral change towards reduced resource use.

Social practice among social entrepreneurs are based on the concept of *habluminannas* (interhuman relationship). The concept of *habluminannas* in ISE clearly can be seen when social entrepreneurs give charity from their wealth to help the society to sustain their life. Islam strongly organised every human to mutually help each other in a matter allowed in Islam such as help the poor in need. It has been mentioned in al-Quran (5: 2):

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ  
أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ [٢]

*“when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil)”.*

Based on the definition given by Islamic and Western scholars, social practice is theory within psychology that seeks to determine the link between practice and context within social situations and as a way of stressing the social embeddedness of all human activity based on Islamic principles and norms. Social practice in ISE will connect between social entrepreneurs and societies. There are a few practice that related to the concept social practice in ISE which include concern to social welfare and social justice.

#### 2.4.2.1 Concern to Social Welfare

According to Merriam (n.d) concern means a feeling of being interested in and caring about a person or thing. Social welfare can be defined as one of the systems of transfer payments to bridge the gap between the poor and the rich. However, in this modern era, it can be defined as a welfare which include public provisions of education, health, housing and public assistance (Joseph, 2003). Welfare in Islam include zakat, *sadaqah* and *waqf* that should be distributed to the society.

Social welfare is one of the concept in ISE that would change the society life. Concern to social welfare is one of the practice that should be done by social entrepreneurs to shows that they are consider with the needs and difficulties among the societies. Islam encourage all mankind to involve in charity to help others in need. Sharing the wealth each other would lead to peace and loves each other as a brotherhood. Social entrepreneurship is particularly productive from a social welfare perspective when, in the process of pursuing selfish ends, entrepreneurs also enhance social wealth by creating new markets, new industries, new technology, new institutional forms, new jobs, and net increases in real productivity (Mort et al., 2002).

The Islamic social welfare system or zakat, in which everyone is obligated to give a percentage of their excess goods to community, is just one example of such mercy between community members. Prophet Muhammad S.A.W demonstrated ethnic and religious tolerance, and established social welfare based on an Islamic social entrepreneur system.

Prophet Muhammad S.A.W encouraged people making donations on specific occasions (M. Faizal et al., 2013).

In shariah, the word zakat refers to the determined share of wealth prescribed by Allah to be distributed among the deserving categories of those entitled to receive it. Zakat also means to purify ones possession of wealth by distributing a prescribed amount to the poor, the indigent, the slaves or captives, and the wayfarer (Shahnu, 2016). *Sadaqah* are different from zakat as it can be defined as a voluntary act of giving for the cause of Allah, by Muslims who want to contribute more than their obligatory zakah payment. *Waqf* or endowment form an endless charity or *sadaqah jariyah* which continually giving the benefits to the people even after the death. *Waqf* is to keep the wealth that can give benefit, and keep it remaining in the same form while the original owner cannot consume it (al-Syarbini, 1958).

The impact of ISE in this form of zakat management has generated long-term social wellbeing and economic growth, as the zakat money is re-invested into the society. Some of the innovative aspects of zakat funds are demonstrated in their pursuit to kickstart new careers, by directing zakat to individuals without a profession and support them in earning their own income. In addition, those already having a profession can benefit from zakat in the form of money that can be invested in acquiring expensive equipment or capital needed for practicing that profession or re-starting a business. Alternatively, zakat money can be used to help the less fortunate through the establishment of charitable foundations for the educating of students or treating the poor and needy (Almarri, 2014).

#### 2.4.2.2 Social Justice

One of the most important concept in ISE is social justice. According to Merriam (n.d), social means relating to human society, the interaction of the individual and the group, or the welfare of human beings as members of society. Justice is a concept that refers to equality in giving rights and in abiding by obligations without discriminations for any reason, either for religion, race, and color. Allah has required justice to be a necessary part of the behavior of every Muslim. It covers every aspect in life and has to be practiced with every person in the world. Chapra (1985) explained that socio-economic justice, based on the theory of *social equilibrium*, implies that people are entitled to have equal opportunity and does not entail that they should be equal in poverty or in richness. Social justice implies that overall pattern of distribution in a society ought to be brought into line with principles of justice (M. Saalih, 2015).

The concept of social justice is very important for social entrepreneurs to successfully implement Islamic social entrepreneurship (Mohd Adib et al., 2015). This is because, in the Quran (5: 8), Allah has mentioned that :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ  
عَلَيْكُمْ أَلَّا تَعْدِلُوا ۚ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ [٨]

*“O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do”.*



Being fair in ISE means putting things in the right place and does not violate others. In ISE, putting something in its place means giving something to the right and not dividing the property for charitable purposes unjustly to those who are truly eligible and entitled. Social justice includes some important values such as peace, love and prosperity. Justice in Islam is not only practiced on Muslims, it is practiced on every human being regardless to person's beliefs or religion.

Prophet Muhammad was exemplary as an initiative social entrepreneur. The revelation given to Prophet Muhammad S.A.W was about the establishment of radical forms of social justice in which tolerance, equity, and charity were at the heart of the Islamic ideology (T. J. Lovat, 2005). Therefore, they were necessary characteristic for Islamic community to spring in its name. Prophet Muhammad S.A.W translated these characteristics into action, and his influence will continue for all time (M. Faizal et al., 2013).

This concept is very important for social entrepreneurs in managing and dealing in their social entrepreneurial activity so that they are dealing with justice. Justice in social entrepreneurial activity means that social entrepreneur does not only gain the profit for themselves but they also give something to society such as give the best product with the suitable price and not take the advantage from the society. Besides, as a social entrepreneurs, they must practice social justice in Islamic social entrepreneurship by providing equitable distribution of wealth, provision of social security and protection of the weak against the strong.

## **2.5 The Outcome of Social Entrepreneurs Practices in Islamic Social Entrepreneurship Concept**

Outcome in the management of public resources can be defined as a the impact on society of a particular public sector activity (Smith, 1996). Simister (2015) defined the outcome as the likely or achieved short-term and medium-term effects of an intervention's outputs. The outputs start to bring about change (outcomes) and eventually this will contribute to the impact. Besides, the definition of outcomes also can be defined as the impact or end results of services on a person's life (Formstone, 2012). An outcome is defined as the consequence or visible result (Webster, 2001). The outcome in term of entrepreneurship business include entrepreneurial behaviors, attitudes and skills developed.

Thus, the outcome in this research is to find the results and impact of social entrepreneur's practice of ISE. This research will find out the impact of the self-practice and social practice of social entrepreneurs in ISE. The different practice of social entrepreneurs in ISE will give different outcome of their practice. The outcome of social entrepreneurial activity can be differentiated from those of other forms of organizations and entrepreneurs.

It has been suggested that spirituality in Islam has the potential to positively influence the entrepreneurial outcomes considered. The significance role of spirituality as a form of motivation is fully captured and stressed in Islam (Amin, 2016). People are induced by spirituality to achieve predetermined objectives. An interesting study by Pio (2010) on ethnography, interviews and ethnic-minority entrepreneurship explores the relationship of spirituality to the entrepreneurship of the Muslim women of the Dawoodi Bohra

community in Sweden. The study found that these entrepreneur women strongly believed in their spirituality and that their religious traditions helped them succeed in Sweden, and consequently work hard (Pio, 2010). This study has proved that, the Islamic practices whether self-practice or social practice among social entrepreneurs in their social entrepreneurial activities will help them achieved *al-falah* in this world and Hereafter.

## **2.6 Conclusion**

This chapter review on the previous literature from scholars that was gathered by researcher to understand in details related to the practice of ISE among social entrepreneurs. Next chapter will continue on explaining the methodology used in this study to collect all the data regarding the practices of ISE among social entrepreneurs.



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

Research methodology is a process of collecting, analyzing and interpreting data in order to understand a phenomenon (Leedy & Omrod, 2001). All methods used in this research are suitable to fulfill the objective of this study. The main objectives of this research is divided into three folds; to determine involvement factors of social entrepreneurs in Kedah in ISE, to determine the practices of ISE among social entrepreneurs and to find out the outcome of their practices in ISE. This chapter will explain about the research design, population and sampling technique, data collection method, development of the interview protocol, expert review, pilot study, getting access, actual fieldwork, probing, data analysis and trustworthiness of this study. Indirectly, research method will help the researchers and reviewers to understand about the implementation of research from beginning until the end of the research. This study will used qualitative research methodology. In depth interview has been done with six informants who are social entrepreneurs that involves in ISE.

### **3.2 Research Design**

Research design is a blueprint for conducting a study with maximum control over factors that may interfere with the validity of the findings (Burns & Grove, 2003). It is also an overall strategy that researcher choose to integrate the different component of the study in a coherent and logical manner. Research design functioned to ensure that the evidence obtained enables the researcher to answer the initial question as unambiguously as possible. According to Yin (1989), research design deals with a logical problem and not a logistical problem. Thus research design is a researcher's plan to validate and rationalizes the logic, principle and structure of the research.

The researcher will used an exploratory research in this study. It is a research conducted for a problem that has not been studied more clearly, establishes priorities, develops operational definitions and improve the final research design (Shields & Rangarjan, 2013). This study will used qualitative method as the data cannot be quantified and graphed as well.

#### **3.2.1 Qualitative Research**

Qualitative research process involves emerging questions and procedures, data typically collected in the participants setting, data analysis inductively building from particulars to general themes, and finally the researchers making an interpretations of the meaning of the data (Creswell, 2014). The researcher focused on the experiences from the informant perspective. In order to achieve the emic perspective, the researcher became involved and

immersed in the study (Streubert & Carpenter, 1999). Data collection in qualitative research are interviews, observations and review of documents (Creswell, 2009; Locke et al., 2000; Marshall & Rossman, 1999).

Thus, the rationale for using a qualitative research in this research was to determine the involvement factors of social entrepreneurs in Kedah in ISE. Second, the researcher want to explore the practices of social entrepreneurs in ISE and finally the outcome of their practice in their ISE will be determined. A qualitative research was appropriate to capture the involvement factor of social entrepreneurs and the experience or behavior of social entrepreneurs regarding to their practice in ISE. This study will also use previous literature to understand in detail about the concept of ISE and its practice.

Based on the advantages of qualitative research that has been discuss, this study will focus on qualitative research in order to investigate involvement factor of social entrepreneurs in Kedah in ISE and the practice of ISE. Finally, the outcome of the practice among social entrepreneurs in ISE will be discovered.

### **3.3 Population and Sampling Technique**

Population can be defined as a target population which refers to all the members who meet the particular criterion specified for a research investigation. A sample is defined as part of target population, carefully selected to represent the total population (Cooper & Schindler, 2003). Sampling technique is the process of selecting a sufficient number of cases from the

target population to make conclusion about the whole population, sampling frame, sampling method, sample size and sample selection (Sekaran, 2000; Zikmund, 1999).

Population interests of this study are involved social entrepreneurs in Kedah. In this study, purposive sampling technique was used as a sampling technique. All the informants comes from a specific target group. According to Patton (2002), purposive sampling technique is a technique widely used in qualitative research for identification and selection of information-rich cases for the most effective use of limited resources. Cresswell and Plano Clark (2011) mentioned that purposive sampling technique involves identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with the phenomenon of interest. The availability and willingness to participate and the ability to communicate during in-depth interview is also important (Bernard, 2002; Spradly, 1979). Sampling must be consistent with the aim of the research objective to answer the research question.

In this study, the researcher choose the informant based on purposive sampling method. Thus, the researcher will review on the background of the informant based on their contribution to society by using their social media and websites. Social entrepreneurs were either the owner or the manager of ISE organization in Kedah. Social entrepreneurs are from the SME and limited company type of business. This is important in order to make sure that the researcher will be able to answer and understand all the research questions and objectives of this research.

### **3.4 Data Collection method**

There are a few types of data collection method in qualitative research that can be used by researcher which include in-depth interview, observation, focus group or critical incident techniques (Fitzgerald and Dopson, 2009). According to Sekaran (2000), Zikmund (1999) and Cooper and Schindler (2003), data collection identified include mail, face-to-face, telephone, electronic mail and a combination of these method. However, in this study the researcher will use in depth interview as a types of data collection method.

#### **3.4.1 In-Depth Interview**

According to Boyce and Neale (2006) in-depth interview is involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation. It is useful when the researcher want detailed information about the participant point of view or thoughts, opinion, behaviors or even to explore a new issue. In depth interview will be advantage in providing more details for the researcher rather than another data collection method. However, interview will undergo bias, time-intensive, not generalizable and the interviewer must be knowledgeable of the interview technique.

For the purpose of this research, in-depth interview has been conducted with six informants which are from social entrepreneurs who involve in ISE. In depth interview aim to identify informant's opinion, practice and their experience regarding to ISE. Personal interview has an advantage where the researcher and informant involve personally and direct contact



between both of them. However, the researcher as interviewers should have developed the necessary skills to successful carry an interview (Fisher et al., 1987).

### **3.5 Development of Interview Protocol**

Interview protocol is an instrument of inquiry about asking questions for a specific information related to the aims of a study as well as an instrument for conversation about a particular topic (Patton, 2015). Developing interview protocol is about the rules that guide the administration and implementation of the interviews. Patton (2015) mentioned that interview protocol is formed to ensure that the same basic lines of inquiry are pursued with each person interviewed. The guide provide the topics or subject area that is related to the research question within which the researcher is free to explore, probing and ask the questions that will elucidate and illuminate that particular subject.

During the development of interview protocol, it is needed to ensure the consistency and reliability of the information from the interview process. In this study, the interview protocol is developed in Bahasa Melayu as all the interview questions were asked in Bahasa Melayu. This is to ensure a precise feedback since most of the informants can communicate well in Bahasa Melayu. Interview questions also had been validated by Dr Syarifah Binti Md Yusof who is a senior lecturer of Islamic Business School in UUM. Theme and category of the interview protocol has been summarized in Table 3.5

Table 3.5

*Predetermined Theme and Category of Interview Protocol*

<b>Research Question</b>	<b>Research Objectives</b>	<b>Predetermined Theme</b>
What is the involvement factor in Islamic social entrepreneurship among social entrepreneurs in Kedah?	To explore the involvement factors in Islamic social entrepreneurship among social entrepreneurs in Kedah.	Involvement factors  Category: 1. Intention 2. Interest 3. Responsibility
What are the self-practice of the Islamic social entrepreneurship concept among social entrepreneurs in Kedah?	To determine the self-practice of Islamic social entrepreneurship concept among social entrepreneurs in Kedah	Self-Practice of social entrepreneurs  Category: 1. <i>Aqidah</i> 2. <i>Shariah</i> 3. <i>Akhlaq</i>
What are social-practice of the Islamic social entrepreneurship concept among social entrepreneurs in Kedah?	To determine the social-practice of Islamic social entrepreneurship concept among social entrepreneurs in Kedah.	Social-practice of social entrepreneurs  Category: 1. Concern to social welfare 2. Social Justice
What are the outcome of social entrepreneur's practiced of Islamic social entrepreneurship concept ?	To examine the outcome of social entrepreneur's practiced of Islamic social entrepreneurship concept.	Outcome of social entrepreneurs practice

Based on the table above, the theme and category of interview protocol will be arranged according to the research question. Each question will be asked for each category. There are 12 questions that have been asked for the interview and the list of questions are available in Appendix 7.2.

### 3.6 Expert review

In this study, the interview protocol has been reviewed by two different experts which is area expert and construct expert. Area expert who reviewed the interview protocol is the researcher's supervisor, Dr Syarifah Bt Md Yusof. Area expert review has been done to

ensure that the questions asked to informants are suitable for this study. The construct expert who reviewed the interview protocol was Prof Madya Dr Abu Bakar Bin Hamed. He had reviewed whether the construction of the question was done correctly by the researcher. This construct expert review is important to ensure that the process of data analysis will run smoothly.

After the question had been reviewed by both expert, there is a small change has been made. The number of question has been decreased from 15 to 12 question to ensure that the process of the interview will be done smoothly and will create a good interaction between the researcher and the informants during the interview session.

### **3.7 Pilot Study**

After the researcher has a clear vision of the research topic and questions, the techniques and methods which will be applied, the pilot study will then followed those process. According to Polit and Beck (2006), pilot study or preliminary study is referred to a small-scale of a complete survey or a pretest for a particular research instrument such as questionnaire or interview guide. The general goal of a pilot study is to provide information, which can contribute to the success of the research project as a whole. The goal is thus to test the study on small scale first to sort out all the possible problems that might lead to failure of the research procedure and it might minimize the risk of failure.

Pilot study also can be classified into who specific goal which is primary and secondary goal. Primary goal of pilot study is not to collect research data but to check out research procedures so that adjustment could be made before the actual data is collected. Secondary goal of pilot study is to determine if the planned statistical analyses work. In this study, pilot study has been tested to one informant to evaluate whether the informant were capable to understand the questions before the actual fieldwork was carried out.

For this study, a pilot study has been done to one of the social entrepreneur who work as an executive director in Era Edar Marketing. During this pilot test, the researcher was able to check the suitability of the interview questions, the technique of interview, probing and the length of interview session. The estimate time for interview session is about 1 to 2 hours. After the pilot study has been done, one interview questions have been rewritten in order to ensure that the informants have a better understanding about the topic that they would be asked.

### **3.8 Getting Access**

Getting access to the participant is one of the problem facing by the aiming to carry out in-depth because it often be a considerable amount of time is spent on this task (Patton, 2002; Shenton & Hayter, 2004). Getting access means that the researcher process of contacting the participant to meet and have an interview session. Before started the actual fieldwork, the researcher need to get access with all the informants to do in depth-interview. In getting access to the informant, various channel of communications had been used which include

phone calls, emails and text messages. Then, the actual fieldwork started after the researcher obtained the approval from the informants to meet and agree to be interviewed by the researcher.

### **3.9 Actual Fieldwork**

According to Grimm (2010) actual fieldwork is the process of data collection using survey methods such as face-to-face interviews; telephone, postal, online surveys or observation. Each of these methods required different amount of field work and different degrees of skills and effort to administer the data collection process, execute the task of actual collection of data and to finally get the data ready for analysis. Data collection can take place in a variety of methods and this mainly depends on research question and research design (Kilavuz, 2017).

In this study, the researcher only used one type of data collection to obtain the information, which is in-depth-interview. In-depth interview is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation (Boyce & Neale, 2006). For example, in this study, the researcher might ask the informant about their experiences, expectations, concerning, processes, and outcomes, and about any changes they perceive in themselves as a result of their involvement in ISE. Collection data through in-depth-interview session will allow the informant to express their view in detail. Thus,

this has helped the researcher to gather more information that will help to provide the answer to the research questions of this study.

### **3.9.1 Interview Stages**

The in-depth-interview session has been conduct into three stage which is first is the entry, second is during the interview and third is the exit or end of the interview. The three stages of interview has been elaborated below.

#### **a) Entry stage**

In the entry stage, the conversation between researcher and the informant will be an informal conversation. The researcher started by greeting the informant and expressed her gratitude and thankful to the informant for their readiness to be involved in the interview session. After that, the researcher had a little bit ice-breaking session to create comfortable environment with the respondent. Then, the researcher had explain about the relevant question related to the interview. After explaining the purpose of the interview, a short briefing of the rules and preview of the session including the confidentiality of the informant, duration of the session and how it will be conducted was done. The researcher also asked for permission to record the interview during this session.

## **b) Interview stage**

During the interview session, the researcher had used various soft skills to ensure the informant could understand about the topic would be asked. Once the interviewees are ready to be interviewed, the real questions were asked and probing question has been used to direct them to answer the questions related to the study and to ask the interviewees to explain or elaborate their ideas in detail. Furthermore, the researcher also record the answer given by the interviewees in writing. Before moving onto the next question, the researcher would make sure that the interviewee gives the answer followed the question asked. If not, the researcher would asked and probing the question to make it easier to be understood by the interviewee. The whole process required the researcher to listen, question, probing, record and summarize the responses. Afterwards, the informants were informed when the session reached to final question and the researcher finished it by concluding their answer.

## **c) Exit stage**

The last stage would be the exit stage. In this stage, the researcher would re-cap the session about the interview. The researcher then expressed her gratitude and thankful to the informants which acknowledge the time that was spent in completing the task. Last of the exit stage, an appreciative gift was handed out to the interviewee and the researcher then greeted the respondent for the last time before leaving the place.

### 3.10 Probing

According to Camino et al. (1995) probing is asking follow-up questions when the researcher do not fully understand a response, when answers are vague or ambiguous or when researcher want to obtain more specific in-depth information. The used of probing questions is a method of clarifying and gaining more detail especially when the researcher is trying to understand the meaning that informants attach to the original question. Probes are used to deepen the response, increase the richness and depths of responses. The researcher will gives a clues to the interviewee about the level of response the interviewer is seeking (Karin, 2016) There are nine useful probing technique when probing the question to the respondent which include contradicting, linking, faking puzzling, challenging, encouraging, showing understanding and allowing time for elaboration, acknowledging, direct question and procuring details (Rita. S, 1999).

Patton (1990) classified probing into three types which is detail-oriented probs, elaboration probs and clarification probs. However, in this research, the researcher used elaboration probs, and the clarification probs and to collect a detailed information from the informants. The researcher used elaboration probs to ask the informant on elaboration or expansion of a particular view point and this type of probs has been used so that the researcher get more detail and precise information. Then, clarification probs is used by the researcher to get more clear answer as most of the informants not speak in formal language and a few of them speak in their dialect. Interviewees should be able to clear up any ambiguity by using those probs. This is because, any ambiguity could affect the quality of data.



### **3.11 Data analysis**

Data analysis is the range of processes and procedures where the researcher move from qualitative data that have been collected into some form of explanation, understanding or interpretation of the people and situations researcher are investigating. In qualitative data analysis, there are four types of analysis which is Miles and Huberman analysis, thematic analysis, grounded theory analysis and hermeneutic analysis. In this study, types of data analysis used is Miles and Huberman analysis.

#### **3.11.1 Miles and Huberman Analysis**

Miles and Huberman analysis is a comprehensive describing analysis that is directed at tracing out lawful and stable relationships among social phenomena based on the regularities and sequences that link three component which include data condensation, data display and drawing conclusion (Miles & Huberman, 1994). In this study, the three link stages or stream which include data condensation, data display and data conclusion drawing has been elaborated.

##### **a) Data Condensation**

Data condensation is the process of creating the categories and extending meaning unit. The number of word will be reduced without losing content of the unit. Data condensation is often needed when data are based on interviews and when latent content analysis is to be carried out. To extract the sense of the data, the coded material can, as a suggestion, be

divided into domains: broad groups based on different attentions of the study (Catanzaro, 1988; Patton, 2002).

According to Miles and Huberman (1994), Codes are tags or labels for assigning units of meaning to the descriptive or inferential information compiled during a study. Codes are usually attached to 'chunks' of varying size, words, phrases, sentences or whole paragraphs. Coding is the analytic process through which the qualitative data that the researcher have gathered are reduced, rearranged, and integrated to form theory and is used to draw meaningful conclusion about the data which is from large amount of data. After the condensation of the data from transcription, the researcher will produced the data display.

#### **b) Data Display**

Data display will organize, compress and assemble information. There are many different way of displaying data which include graphs, charts, networks, diagrams of different types and any way that moves the analysis forward is appropriate. Display are used at all stages, since they enable data to be organized and summarized, they show what stage the analysis has reached and they are the basis for further analysis (Miles & Huberman, 1994). However, in this study, the researcher used a diagram to summarize and highlight the important point answered by the informants.

### c) **Drawing the Conclusion**

Finally drawing and verifying conclusions. Drawing the conclusion will answer the research question of this study. Data analysis process are linked by arranging and organizing the research's concepts and thoughts in this stage. This is achieved by building coherent findings and drawing structures of the results from the data that is displayed. The use of some points to assist researchers to draw conclusions having displayed data in a variety of ways (Miles & Huberman, 1994). In this study, the used of drawing the conclusion is to identified themes observed patterns and relationships, making contrasts and comparisons from the data collected. The conclusion drawing and verifying provide the findings from all the informants that will help the researcher to answer the research questions of this study.

### **3.12 Trustworthiness**

Trustworthiness is used to address researchers establish that the research study's findings are credible, transferable, confirmable, and dependable. Trustworthiness is all about establishing these four things. Researcher must be open to criticism and evaluation. In the report also, the study process and the results should be discussed in relation to concepts linked to trustworthiness. This is to allow the reader to look for alternative interpretations. Criteria of trustworthiness include;

- a) Credibility
- b) Transferability
- c) Dependability

d) Confirmability

### 3.12.1 Credibility

The first criteria in trustworthiness is credibility. Credibility refers to the study process, that is, to establish how the data and the analysis procedures are carried out and to ensure that no relevant data have been excluded. Ways in which credibility can be increased are through getting agreement from co-investigators, from colleagues, from an expert panel or from the informants (Graneheim & Lundman, 2004). A qualitative researcher establishes rigour of the inquiry by adopting the following credibility strategies: prolonged and varied field experience, time sampling, reflexivity (field journal), triangulation, member checking, peer examination, interview technique, establishing authority of researcher and structural coherence (Anney, 2014). In this study, the researcher used the strategies of peer examination.

Peer examination or peer debriefing will provide the inquirers with the opportunity to test their growing insights and to expose themselves to searching questions (Guba, 1981). Researchers seek to understand the world through the perspectives of others. This approach yields useful and highly in-depth information regarding people's motivations, concerns and behaviors. Peer debriefing requires the researcher to work together with one or several colleagues who hold impartial views of the study. The impartial peers will examine the researcher's transcripts, final report and general methodology. Afterwards, feedback is provided to enhance credibility and ensure validity (Guba & Lincoln, 1982).

Through the investigation, the peers may detect a few problems such as overemphasized points, underemphasized points, vague descriptions, general errors in the data, biases or assumptions made by the researcher. The peer debriefing will also help the researcher become more aware of his own views regarding the data (Guba & Lincoln, 1982).

In this study, the credibility of the study has been examine by researcher's supervisor. The researcher present the report to supervisor to be checked and the researcher also look for another lecturer to get an advice or any suggestion such as research methodology lecturer regarding the method use in this research. This has helped the researcher to further understand the subject matter and improved the report of this study.

### **3.12.2 Transferability**

According to Bitsch (2005) and Tobin & Begley (2004), transferability refers to the degree to which the results of qualitative research can be transferred to other contexts with other respondents. It is also called as an interpretive equivalent of generalizability. When the researcher provides a detailed description of the enquiry and participants were selected purposively, it facilitates transferability of the study.

Transferability provide thick description and do purposive sampling. Li (2004) defined thick description as an enables judgement about how well the research context fits other contexts thick descriptive data such as a rich and extensive set of details concerning methodology and context, should be included in the research report. Thick description

helps others researchers to replicate the study with similar conditions in other settings. The researcher must collect thick descriptive data which allows comparison of this context to other possible contexts to which transfer might be contemplated to ensure transferability of qualitative inquiry.

The researcher used purposive sampling technique in this study as has been mentioned at the beginning of this chapter. Final report of the study and details elaboration of research process has been done in this study as needed by the thick description.

### **3.12.3 Dependability**

Dependability refers to the stability of findings over time (Bitsch, 2005). Besides, dependability involves participants to evaluate the findings, interpretation and recommendations of the study to make sure that they are all supported by the data received from the informants of the study (Cohen et al., 2011; Tobin & Begley, 2004). Data will change over time and the alterations made in the researcher's decisions during the analyzing procedure. The researcher must keep track of coding decisions and use memos to track changes in the development because recoding and relabeling are often necessary during the process.

There is an inquiry audit as a measure which might enhance the dependability in qualitative research. This can be used to examine both the process and the product of the research for consistency (Hoepfl, 1997). The consistency of data will be achieved when the steps of the

research are verified through examination of such items as raw data, data reduction products, and process notes (Campbell, 1996).

The researcher has elaborate research design and its implementation which focus mainly on research methodology. The research design has been elaborated in section 3.2. The operational detail of data gathering and the details of what was done in the field can be found in section 3.9 which explained in detailed. This method should be done to ensure dependability of this research.

#### **3.12.4 Confirmability**

Confirmability is largely an issue of presentation and refers to the objectivity or neutrality of the data (Polit & Beck, 2006). Confirmability refers to the degree to which the results of an inquiry could be confirmed or corroborated by other researchers (Baxter & Eyles, 1997). Confirmability is concerned with establishing that data and interpretations of the findings are not figments of the inquirer's imagination, but are clearly derived from the data (Tobin & Begley, 2004).

In this study, the researcher has transcript all the data collect from the informant to make sure that all the data are derived from the informants. Transcription of data collected is also to confirm the confirmability of this study. The transcription of the interview can be reffered in the Appendix 7.3.

### **3.13 Conclusion**

This chapter has discussed about research methodology of this study. To ensure that the data collection gather in the right way and method the researcher has followed all the steps required in order to collect all the data by using in-depth interviews with the informants. Based on the research method used in this chapter, the researcher will analyse the finding and discuss on the finding in the next chapter.





## **CHAPTER FOUR**

### **FINDINGS AND DISCUSSION**

#### **4.1 Introduction**

In this chapter, the researcher will discuss about the findings of this research. The discussion will start with the background of the informants and followed by the finding and discussion of this research.

#### **4.2 Background of the Informants**

There are six informants that has been selected among social entrepreneurs in Kedah. All the informants are Muslim social entrepreneurs.

1. The first informant is an Executive Director. She works with Era Marketing since 1999. She is 42 years old. She inherits her late father business in Homeopathy medicine.
2. The second informant is the owner of Muslim and Muslimah clothing shops in Pekan Rabu. He inherits his father business. He has Diploma of Business Management from ITM Arau, Bachelor of Education Management from UPSI and Master of Education Management, in UUM.

3. The third informant is the manager at Amin Trading Co, Shahab Perdana, Alor Setar, Kedah. He sells sports equipments in his shop. He also inherit his father business.
4. The fourth informant is the manager and the founder of Madu Kelulut Bukit Wang Bio Asli, Jitra, Kedah. He sells madu kelulut and Virgin Coconut Oil. His level of higher education is in Bachelor Accounting, ITM.
5. The fifth informant is the founder of al-Wahida Marketing or known as HPA Jitra branches. He sells traditional herbs, healthy food and drink, skin care product and body care product.
6. The sixth informant is the manager of Bersatu Frozen Sdn Bhd, Kepala Batas, Kedah. He sells daily needs of foods, drinks and frozen food. He is 26 years old. His higher education is Diploma of Civil Engineering.

#### **4.3 Findings and Discussion**

This section consist of four parts. The first part will discuss the involvement factor of social entrepreneurs in Kedah in ISE concept. The second part will focus on the self-practice of social entrepreneurs in ISE while the third part will discuss about the social practice of social entrepreneurs in ISE. The last part of this section will review the outcome of social entrepreneurs practice in ISE.

### **4.3.1 Involvement Factor of Social Entrepreneurs**

Based on the data collected, there are five involvement factors of social entrepreneurs in ISE which is intention, interest, responsibility, social entrepreneur's background and motivation.

#### **4.3.1.1 Intention**

First involvement factors of social entrepreneurs in ISE is intention. Based on the data collected, intention can be classified into three which is intention to religion, intention to family and intention to society.

##### **a) Intention to Religion**

Religious intention means that an intention for the sake of Allah means that, a person want to do something to get blessing from Allah S.W.T. Everything that a person do is only for hereafter matters and to get reward from Allah.

*"..I want to do business for the hereafter..." (I.2)*

*"...so with the intention for the sake of Allah..."(I.5)*

##### **b) Intention to Family**

Intention to family is a social entrepreneur's intention to involve in ISE is because of their family.

*“...My original intention in business because I want to continue my family business..” (I.2)*

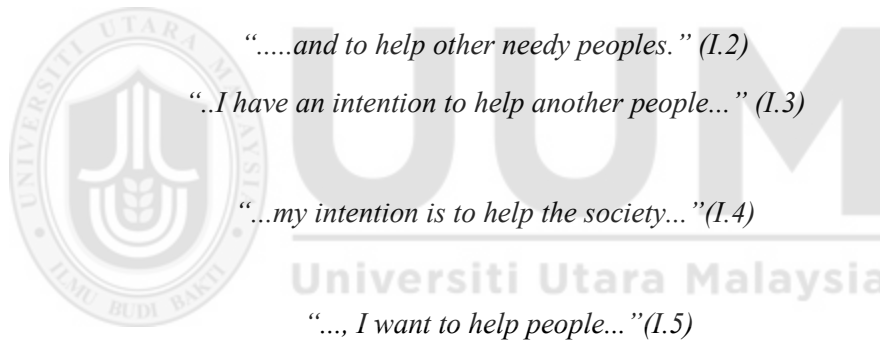
*“...my intention to change my family life..” (I.4)*

*“... I can spend a lot of time for myself and family...” (I.6)*

c) Intention to Society

Intention to family is a social entrepreneur’s intention to involve in ISE is because of society.

*“My father has the intention to help society who have health problem..” (I.1)*



*“.....and to help other needy peoples.” (I.2)*

*“..I have an intention to help another people...” (I.3)*

*“...my intention is to help the society...”(I.4)*

*“..., I want to help people...”(I.5)*

*“I have an intention to involve in business and I am not doing business to become rich but for help the society”. (I.6)*

Based on the findings above, comparing the findings and the literature, there is a divided intention among social entrepreneurs in ISE. The division of intention among social entrepreneurs in ISE include intention to religion, family and society. Previous literature review did not mention about the intention to religion and family. Scholars only mention about entrepreneur’s intention for the development of the society.

A correct intention in pursuing economic activities is also stressed by Imam al-Ghazali in which he states that the intentions are consistent with *shariah*, such activities are similar to worship and consistent with one's religious call (Ghazanfar, 1997). Muslim social entrepreneurs who are involved in doing business is one of the manifestations of worship to describe the obedient and subservient to Allah SWT and get His blessing. As stated in the Quran (51:56):

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ [٥٦]

*"And I have not created the jinn and the men except that they should serve Me".*

Thus, as a Muslim, we must have a sincere intention for the sake of Allah so that we will doing a good deeds and avoid from sins. A Muslim social entrepreneurs also must believe in Allah in the search of wealth which should make them different from others.

#### 4.3.1.2 Interest

Second involvement factors of social entrepreneurs in Islamic social entrepreneurship (ISE) is interest. It can be classified into two types which is personal interest and social interest. Personal interest among social entrepreneurs means that, they are doing ISE because of their interest in business.

*"...I has an interest to continue my family's business....".(I.2)*

*"I has interest in business..." (I.5)*

*"I has an interest in business" (I.6)*

Social interest means, social entrepreneurs interest in giving help and value-related for the development of society especially Muslim society.

*“.....the thing about basic business that I always bear in mind is business is not to make me rich but it must be used back for riching ummah”. (I.5)*

Based on the findings, it can be conclude that social entrepreneurs can be divided into two which is personal-interest and social interest. Personal interest is related with the definition given by Lent et al. (2005). It is about self-efficacy about a person capability and the outcome expectations or beliefs about the outcomes of engaging in a particular course of action. Interest in any activities that we want to do is very important because it would motivates us to achieve success. Social interest is related to the feeling-related and value-related valences as has been mention by Schiefele (1990). Social entrepreneurs has a value-interest in their contribution for society development. Thus, social entrepreneur’s interest in ISE is important to motivate them to continue involving in ISE.

#### **4.3.1.3 Responsibility**

Third involvement factors of social entrepreneurs in Islamic social entrepreneurship (ISE) is responsibility. It can be divided into three which is responsible to religion, responsible to family and responsible to society.

##### **a) Responsible to Religion**

Responsible to religion means that social entrepreneurs has a responsibility related to the religious value.

*“we help in the religion of Allah because the tahfiz student one day will be the leader of the religion and religious fighter for us..” (I.2)*

*“The main factor that causes me to involve myself is the need for producing halal foods..” (I.5)*

#### b) Responsible to Family

Responsible to family means that social entrepreneurs has a responsibility to change his family life. They want to improve the condition of their family in term of life, health and economy.

*“..at the same time, my father has Athma disease and when try homeopathy treatment..Alhamdulillah his illnes gradually recovered”. (I.1)*

*“I want to change my family life..” (I.4)*

*“I feel responsible to change the condition of my family because I also comes from a poor family..” (I.5)*

*“...involving myself in business will make me have a lot of time for myself and my family..” (I.6)*

#### c) Responsible to Society

Responsible to society means that they has a responsible for the development of the society.

*“Malay student are weak in Mathematics and my dad says he needs to do something to change this situation...”(I.1)*

*“..and feel responsibility to help needy peoples especially among Muslims..”. (I.2)*

*“.. we as an entrepreneurs has the responsibility to gives something to society..”. (I.3)*

*“..and to help society...” (I.4)*

*“sense of responsibility to community to get a halal food source...I want to help society to change their life”. (I.5)*

*“As a Muslim, we must have a responsibility to help poors among society”. (I.6)*

Based on the findings, it can be concluded that social entrepreneurs has a factor of responsibility to religion, family and society to involve in ISE. Previous literature did not mentioned about social entrepreneurs responsibility to religion and family as scholars such as Buehler and Shetty (1976) and Bowen (1953). Both scholars only mentioned about social entrepreneurs contribution to society. Responsible is a good characteristic that should be presented in every person. Being responsible is a sign of good character, maturity and reliability, and it is a desirable personality trait for anyone to possess especially among social entrepreneurs.

#### **4.3.1.4 Social Entrepreneurs Background**

Fourth involvement factors is social entrepreneur's background. Based on the data collected, social entrepreneur's background can be classified into two which is family background and education background.



#### a) Family Background

Family background is because of social entrepreneurs inherits their family business, disease among family members, they can spend a lot of time with family, and they comes from poors family background.

*“My father has athma disease, so he decide to do homeopathy treatment and its work, that’s why he continue homeopathy treatment to help others”. (I.1)*

*“I already involves in this entrepreneurship. Because my family background which is an entrepreneurs..”. (I.2)*

*“Its factor may be because of my family which since before this involves in business...” (I.3)*

*“... one of my child has a skin disease, I had tried many ways but failed. Then I tried to put on virgin honey Kelulut onto his skin and alhamdulillah its work...” (I.4)*

*“I came from a poor family..” (I.5)*



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#### b) Education Background

Education background is when social entrepreneurs further studies in business then this is the factor that they involves in business. Their knowledge in studies encourage them to involve in ISE.

*“..I had further my studies in Diploma of Business Management”. (I.2)*

*“I am graduated in Bachelor of Accountancy, ITM ...” (I.4)*

Based on the findings, it can be conclude that social entrepreneur’s background is one of their involvement factors in ISE. There is two kind of social entrepreneur’s background

which is family and education background. This findings suit with the previous literature review where Gray (1998) mentioned that family background is a main purpose to transfer the social values and lifestyles among family members to involve in entrepreneurship. Family background tends to influence social entrepreneur's attitudes positively and increase the likelihood of offspring adopting social entrepreneurial behavior. Petrakis (2008) however mentioned that educational level is a qualification for a successful business development because this knowledge is necessary for the evaluation of a new opportunity as well as for the implementation of the business opportunity. Social entrepreneurs also develop their skills and get motivates when they further studies in business field.

#### **4.3.1.5 Motivation**

Another involvement factor is motivation. Motivation becomes the factors of social entrepreneurs to involve in ISE when they attend a course and learn about doing business. By attending that course, its motivate them to involves in ISE. Informant 1 get an offer from government to go to German and learn about the process of making homeopathy medicine and informant 4 has attend a course offered by KEDA to develop a business in Kelulut and Virgin Coconut Oil.

*"...my father gets an offer to German to learn about the making method process of homeopathy".  
(I.1)*

*"In year 2010, there are one officer from KEDA offered me to attend a course to become entrepreneurs in Virgin Coconut oil.... I attend it by myself". (I.4).*

Based on the finding, motivation is one of the factor that influence social entrepreneurs to involve in ISE. Motivation plays an important role in creation of the new organizations

(Segal et al., 2005). It also influence the decision taking including the one reffering a new business creation (Shane et al., 2003). Thus, motivation is a factor that motivate social entrepreneurs to create a business for the development of the society. The true social entrepreneurs do not seek that the results are related to profits, this new way of doing business is focused on outcomes and impacts focus on the society. For those who are linked to these initiatives motivation is fundamental element because they need more efforts and actions, which aim to strengthen the society and make globally this new way of doing business. Strengthen the society can also be defined as a charity or welfare in Islam. Islam really encourage every Muslim to give charity to poors and needy people. Motivation in Islam is about human soul that direct a person to full fill the basic needs of society based on *maqasid shariah* (Alias & Samsudin, 2005). In conclusion, motivation in ISE is related to the human soul that direct a person to involve in ISE to full fill basic needs of society especially among poors and needy people.

Based on the findings, it can be conclude that there are five involvement factors among social entrepreneurs to involve in ISE. Five factors including intention, interest, responsibility, background and motivation. In conclusion, based on the first research question, the involvement social entrepreneurs in ISE because of their intention, interest, responsibility, background and motivation factors.

### 4.3.2 Self-Practice

The second part will focus on the self-practice of social entrepreneurs in Islamic social entrepreneurship (ISE). Self-practice in western perspective has relationship with the concept of spiritual (VandeCreek & Buston, 2001). However in Islam, self-practice is about a person relationship with Allah (*habluminallah*). Mansouri et al. (2017) defined that social entrepreneurs practice in ISE must be based on the religious norms as the level of their religious practice may give different outcome in their social entrepreneurial activities. Based on the data collected, there are four categories of self-practice among social entrepreneurs in ISE which is *aqidah*, *shariah*, *akhlaq* and attitude.

#### 4.3.2.1 Aqidah

First self-practice among social entrepreneurs is in term of *aqidah*. There are seven concept of self-practice in *aqidah* which include the concept of *iman*, confidence with the provision of sustenance given by Allah, *tawakkal*, *ikhtiar*, *redha*, *syukur*, and *ikhlas*.

The first concept is *iman*. All social entrepreneurs has a belief with the faith of Allah when they mentioned about the concept of *iman*, *rukun iman* which includes *qada'* and *qadar*, the importance of knowing Allah and *syahadah* in five Islamic pillars.

Informant 1 said that her father has a strong belief in the concept of *tauhid* and has the understanding that Allah will supervise every matter that he did in this world. Informant 2

also said that he confidence with the exist of Allah and Allah saw every matters in this world.

*“My father has a strong level of belief and confidence with the existence of Allah and my father belief that Allah will supervise everything that human does in this world”. (I.1)*

*“....When we confidence with the exist of Allah, anything that we want to do, this matters are wrong, sins, Allah saw it, so cannot do that. This shows that there is iman in ourself..”. (I.2)*

Informant 6 mentioned about the importance concept of *iman* as an entrepreneurs

*“We as a Muslim, the most important thing for us is to belief in the faith of Allah... Iman is important in ourself as a slave of Allah in any work we do. When we has iman we will feel fear to make a sins.” (I.6)*

Informant 3 mentioned about the concept of *qada'* and *qadar* :

*“As a Muslim entrepreneurs, we must believe in the concept of qada' and qadar Allah S.W.T. Faith of Allah in every entrepreneur is very important. The first thing to be applied is the tauhid to Allah”. (I.3)*

Informant 4 mentioned about the importance of knowing Allah :

*“First of all, before we practice, we must learn to know who is our God. In term of aqidah, we must hold it strongly before we practice. After knowing who is our God then we practiced on what He had ordered to us”. (I.4)*

Informant 5 mentioned about the importance of *syahadah* as a Muslim :

*“The most important thing as a Muslim is syahadah. Syahadah is the first priority in five pillars of Islam. The first thing is we must acknowledge that Allah is the only one we should worship and the Prophet Muhammad is His messengger..” (I.5)*

The second concept is confidence with the provision of sustenance. Most all of the informant mentioned that they are confidence with the *rizq* (sustenance) given by Allah.

*“My father confidence with the rizq given by Allah is based on the hardworks...” (I.1)*

*“I confident with the provision of sustenance from Allah ...”. (I.2)*

*“If we did not have a confidence with what Allah had planned for us, we will become a greedy person”. (I.3)*

*“..actually if we did not confidence with Allah means that we did not believe with Allah”. (I.4)*

*“Subhanallah, 100 %, there is no doubt for not confidence with what Allah S.W.T had planned”. (I.5)*

*“I confidence with the provision of Allah after work hard, Allah had mentioned in al-Quran, who work hard in every good matters, Allah would give it to us..” (I.6)*

Besides, there is a concept of *tawakkal*. *Tawakkal* is put a full trust to Allah. All social entrepreneurs practice on the concept of *tawakkal*. They trust to Allah that after their hard work, leave the rest to Allah to give anything that He want to gives. They also agree that if there is no work hard to get something then Allah would give nothing to them.

*“My father is a hardworking man and he trust that after every work hard then tawakkal to Allah..” (I.1)*

*“Allah will provide sustenance to those anyone who strives and endeavors. The rest, as a slave of Allah, we must leave the rest to Allah”. (I.2)*

*“..anything in our life, we has to work hard for it, then leave the rest to Allah...”. (I.3)*

*“.. we have tried to put our trust to Allah..”. (I.4)*

*“..Allah love people who work hard and leave the rest to Allah..”. (I.5)*

*“... if we do business, work hard and business with a good ways, no fraud and others. Then tawakkal. He would give...”. (I.6)*

Next is the concept of *ikhtiar*. Social entrepreneurs also mentioned about the concept of *ikhtiar* in their business practice. *Ikhtiar* also can be called as endeavor. According to them, they define *ikhtiar* as an effort to get something.

*“..we have to endeavor..” (I.4)*

*“.. the effort was an endeavor..”. (I.6)*

In addition there is also a concept of *redha*. *Redha* means a person consent, agree or permit with what Allah had given to them. Social entrepreneurs express their consent with every matters that happen in their life and business. Even if they are given big challenges and being tested with the loss of profit or business competition, they would become *redha* with it.

*“..my father had faced many challenges during the development of their family business, but my father convinced with the concept of redha..”. (I.1)*

*“.. we have to become redha for every test that had been given by Allah for us..” (I.2)*

*“.. if my business result was a bit slow, as a Muslim entrepreneurs, I have to become redha and keep continue my work hard”. (I.3)*

*“.. if I get less profit in business I would be concent with what Allah had given to me..” (I.4)*

*“The most important thing as an entrepreneurs, we must redha when faced any challenges in doing business and society”. (I.5)*

*“..we must redha with sincere heart if we are being tested in our business..” (I.6)*

The sixth concept is *syukur* (grateful). *Syukur* to Allah means that praise to Allah with everything that we get. Social entrepreneurs express that they are grateful with what Allah had given to them because sometimes they not only get reward in term of profit or successful in business, but they also get a feeling of peace in life.

*“My father always shows his grateful to Allah by practice sujud syukur when he get more sustenance..” (I.1)*

*“.. when anyone had been given sustenance more or less, it is still necessary to say thankful to Allah..” (I.2)*

*“..if we are confident with Allah's provision for it we should be grateful..” (I.3)*

*“.. if I get more sustenance in my business, I would be grateful..” (I.4)*

*“..we must feel grateful in any matters and condition..” (I.5)*

*“..we are obliged to be grateful..” (I.6)*

The last concept is *ikhlas* (sincerity). *Ikhlas* is sincere for the sake of Allah. Social entrepreneurs mentioned about the concept of being sincere in every matters that we are doing. They also mentioned that every person who do anything with sincere would be reward by Allah.

*“ ..my father said lets give more charity, we will not loss any profit and we must do anything in our life for the sake of Allah..”. (I.1)*

*“..every practice to do, we must correct our intention only for the sake of Allah..” (I.4)*



*“Be sincere to help others..” (I.5)*

Based on the data collected, the researcher found that social entrepreneurs practice on the concept of *iman*, confidence with the provision of sustenance given by Allah, *tawakkal*, *ikhtiar*, *redha*, *syukur*, and *ikhlas* in their everyday life. Previous literature review mentioned about these concept. According to Mohd Zain (2015), spirituality in the scope of entrepreneurs refers to the inner element of a person based on the belief to Allah which is translated into character, personality, thought and behavior. Some of the inner element include *tawakkal*, *redha*, *ikhlas* and *qana'ah*. These concept is related with the *aqidah* as a Muslim. These inner elements has been practice by social entrepreneurs in ISE. Thus, self-practice in *aqidah* is a belief that Allah manage everything in this world and it include the spiritual element such as the concept of *iman*, confidence with the provision of sustenance, *redha*, *syukur*, *ikhlas*, *ikhtiar* and *tawakkal*. These concept are very important to be practice among social entrepreneurs in their business.

#### **4.3.2.2 Shariah**

Based on the data collected, second self-practice among social entrepreneurs is shariah. In term of the practice among social entrepreneurs which related to shariah, it can be classified into two practice which is their religious practice and business practice.

The first practice in shariah is religious practice. Religious practice also can be said as a religious obligation in every Muslim. All social entrepreneurs shows that they are concern

and aware with the religious obligation as a Muslim. Religious obligation includes performing five daily prayers, pay zakat, *sunnah* practice such as *tahajjud*, *qiamullail*, *dhuha* and *sadaqah*.

*“My father always take care of his fardhu prayers....practices dhuha in the morning and tahajjud at night...he also practice recite al-Quran and prayers... pay Zakat and gives charity..” (I.1)*

*“I perform five daily prayers, pray dhuha, tahajjud and qiamullail. Besides, I also gives charity and pay Zakat. I also recite al-Quran”. (I.2)*

*“I perform five daily prayers everyday and sunnat prayers. Besides I also read al-Quran, pay Zakat and gives sadaqah..” (I.3)*

*“I pray 5 daily prayers five time a day and gives charity (sadaqah) and pay Zakat”. (I.4)*

*“I practice for myself and educates my employees to practice reciting mathurat and al-Quran every morning, dhuha prayers, zohor prayers in Jama'ah, five daily prayers and there are also tazkirah and lectures”. (I.5)*

*“I perform five daily prayers, pay zakat and gives charity (sadaqah)”. (I.6)*

Based on the findings, all social entrepreneurs practice on their religious obligation. These religious practice by social entrepreneurs shows that they are following the command of Allah by performing five daily prayers, paying zakat and practicing *sunnah* such as *sadaqah*, praying *dhuha*, *tahajjud* and recite al-Quran. Executing all these rituals will increase the level of *iman* of a person and will therefore be a shield that protects the person from committing sins or becoming an apostate and indulging in actions that will obliterate their religion (Mohd Akram, 2006). Furthermore, performing five daily prayers and paying zakat is a *fardh* on every Muslim because it includes in five pillar of Islam and it has been mentioned in al-Quran (22: 41):

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا  
عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ [٤١]

*“Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah’s is the end of affairs”.*

The second practice in shariah is business practice. Business practice in this research focusing on products and transaction. Business practice in products is related to the process of producing, selling and manufacturing products. Business practice in transaction is related to the process of transaction being made in their business.

#### **a) Products**

In term of products, all social entrepreneurs are followed shariah principles in producing, selling and manufacturing products. They are aware and mentioned that their products are halal, safe, clean and cover the *aurah*.

*“Era Edar marketing products is halal and it is based on traditional herbs that are renovated using my fathers formula.....everyone is suitable to take it and not harm the customers...medicine is in the form of tablet and did not used capsule because my father if capsule contain a pig gelatin..” (I.1)*

*“I sell muslim and muslimah clothing with aimed at providing clothing that covered the aurah according to the teachings of Islam..” (I.2)*

*“I sells sports equipment and will make sure the material sources of equipment taken from the supplier is from halal and safe material..”. (I.3)*

*“I produced and manufactured my product with clean and avoid from using non-halal materials. All the medicines I used are based on the traditional herbs used to treat the disease”. (I.4)*

*“I produced halal, clean and safe products to used by consumers... I also produced and manufactured medicine based on traditional herbs..” (I.5)*

*“ I sells halal product only... I will make sure that I only get the products from a supplier that is known to be concerned with cleanliness and halal..” (I.6)*

Based on the findings, it can be conclude that social entrepreneurs are aware and concern in producing, selling and manufacturing their products so that it will comply with shariah compliance. Almost all of them mention that their main motive is not profit but they are even more concerned with the convenience and safety among consumers to use their products. Besides, they did not sell prohibited products or goods such as alcohol, drugs and something that would harm human life. Selling prohibited products will affect the condition of health and it will also affect a Muslim to perform *ibadah*. According to Ibn al-Qayyim (1988) to perform *ibadah* also, a Muslim must have a healthy body. Abu Darda' r.a said to the Prophet Muhammad S.A.W: 'To be healthy and grateful is much better than to be ill and endure patiently', the Prophet saw and answered him by saying: "Allah loves healthy people, as you do". The most important thing in managing their product is halal status. Halal is very important in Islam and Allah had mentioned that it is very important to have a lawful and good thing and do not follow evil as it one of the Muslim enemy (2: 168).

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ  
لَكُمْ عَدُوٌّ مُبِينٌ [١٦٨]

*“O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy”.*

## **b) Transaction**

In term of transaction, based on the data collected, social entrepreneurs practice halal transaction, do not take profit excessively, avoid prohibited transaction such as *riba*, bribery cheating, monopoly (hoarding) and fraud in their business activity. There are among social entrepreneurs said that they did not practice the concept of Multi Level Marketing (MLM) as it is *gharar* and burden the downline.

*“My father avoid cheating in business and as whole does not make transactions that contained riba.....did not like the MLM concept in business because the profit that the upline get is uncertainty” (I.1)*

*“In my business, I practice halal transaction and there are no elements that are prohibited in Islamic business principle such as usury, fraud, monopoly and others that are prohibited in Islam... I also did not take advantage on the profit excessively..” (I.2)*

*“I does not engage in investment activities that are prohibited in Islam..I also avoid taking riba, bribery or cheating customers by placing high prices so as to burden the customers”. (I.3)*

*“ I avoid cheating in business.... does not make transaction contained riba... do not practice MLM as it will burden the downline”. (I.4)*

*“I will ensure that my business is not involved with the prohibited business activities in Islam...I will monitor my employees so that they are doing right job and there are no element of fraud..” (I.5)*

*“..as an entrepreneur, we should not cheat the customer, avoid from taking usury and monopoly of the goods when the rise in commodity prices..”. (I.6)*

Based on the findings, it shows that all social entrepreneurs are followed shariah principles in the process of transaction. In term of the business transaction made in their ISE, all social entrepreneurs practice halal transaction, do not take profit excessively, avoid prohibited transaction such as *riba*, bribery cheating, monopoly (hoarding) and fraud in their business

activity. This shows that, they are understand the Islamic business principle that lead them to practice lawful transaction in Islam. All of the social entrepreneurs understand the prohibition of *riba* as mentioned in al-Quran (2: 275):

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ  
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ  
مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ [٢٧٥]

*“Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it”.*

However, the issue of MLM scheme, Zaharuddin (2007), mentioned that there have been many concerns whether it is really halal to earn income by joining any of the MLM schemes.

The minimum standards mentioned by Zaharuddin (2007) for an MLM business to be *shariah*-compliant includes goods or services should have real value to society and cannot involve *hiyal*. *Hiyal* is a sale of those goods which is fictitious with intention to avoid *Shariah* prohibition. Second is the product must not a *ribawi* items because it cannot be traded unless on spot bases such as no credit sale. These items which are mentioned in the hadith are include gold, silver, currencies, wheat, barley, salt and dates. Third, it must be a

transparent and fair compensation plan and there was no pyramid scheme as everyone in organization should have a chance to get commission based on their performance, not based on First-In-Rich-Forever Scheme (FIRF). FIRF scheme, is an example of pyramid selling and it ensures that only those who joined the scheme early will get more rewards than those who joined later.

Therefore, social entrepreneur's assumption that all MLM scheme is illegal, cannot be accepted because based on the opinion given by the scholar, MLM could be permissible and prohibited. If the MLM scheme did not full fill the minimum standard as has been mentioned by Zaharuddin (2007), then MLM scheme could be prohibited.

It can be conclude that social entrepreneurs practice *shariah* principle in their ISE. Based on previous literature review Tohir (2001) lined up several practice in property dealings includes circulation of wealthy, clarity of laws related to property possession and ownership, and fairness in property ownership. Abeng (1997) also noted that there are six components needed to be understood by Muslim business leaders include fulfilled of promises, exactness in weights and measures, truthfulness, efficiency, selection of merit and investigation and verification. From the findings, social entrepreneurs are practicing their business in according to *shariah* principles such as there is no fraud, monopoly, *riba*, bribes or any other wrong practices.

#### 4.3.2.3 Akhlaq

Third self-practice among social entrepreneurs is in term of *akhlaq*. Based on the data collected, there are six characteristic of *akhlaq* found in social entrepreneurs which include trustworthy, honesty, *fathanah*, patience, generous and *qudwah hasanah*.

The first characteristic of *akhlaq* in social entrepreneurs is trustworthy. Trustworthy means a people who is rely on a promise and seeing it through is the hallmark. Social entrepreneurs mentioned about being trustworthy especially in business practice.

*“.. my father trustworthy man as he said that Allah sees everything that we did in this world..”.*  
(I.1)

*“Thirdly, we must example akhlaq of our Prophet Muhammad S.A.W which is trustworthy.. in his business..”.* (I.2)

*“..as an entrepreneurs..there must be.. and trustworthy in the business..”.* (I.3)

*“.. he must have a trustworthy in his business..”.* (I.4)

*“...an Islamic social entrepreneur must be trustworthy..”.* (I.5)

*“...As an Islamic entrepreneur,... Second, we must trust..”.* (I.6)

Based on the findings, it can be conclude that social entrepreneurs practice on trustworthy in their everyday life. The practice of trustworthy is very important in a person especially among entrepreneurs because this character will determine whether they can be reliable or



not. In the business dealings of trust is necessary even that Islam also obliges us to stay away from treachery.

Besides, there is a characteristic of honesty (*amanah*). Honesty means, the virtue of refusing to fake the facts of reality. Social entrepreneurs mentioned about being honesty in their business.

*“..we must example akhlaq of our Prophet Muhammad S.A.W which is.... and honorable in his business”. (I.2)*

*“.. do not cheat. Be honest with our customer because we get nothing when cheating”. (I.3)*

*“...as a Muslim entrepreneur, I must have an honesty... in my business”. (I.4)*

*“...everyone should be honest in all matters”. (I.5)*

*“.. Be honest with everyone who deals with us in particular with customers and the sale of halal and quality items..”. (I.6)*

Based on the findings, it can be conclude that social entrepreneurs practice on honesty in their life. Islam is very concerned with the honesty of the business. If the businessman is honest in the business, surely the buyers will believe in the quality of the goods being sold and will feel safe from fraud. Business is one of the best ways to find a good fortune however it can be contaminated with business frauds such as reducing the scale and scales from what is right and deceptive in product advertising. Falikhatun and Yacob (2015) mentioned about social entrepreneurs must not accept gifts or commision with hidden intention, they must not take *riba*, bribes and do not cheat in business. So, as a social

entrepreneurs, they must be honest in dealing with their business because there are threats against people who are dishonest in business as has been mentioned in al Quran (83: 1-6):

وَيْلٌ لِّلْمُطَفِّفِينَ [١] الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ [٢] وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ [٣] أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ [٤] لِيَوْمٍ عَظِيمٍ [٥] يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ [٦]

*“Woe to the defrauders. Who, when they take the measure (of their dues) from men take it fully. But when they measure out to others or weigh out for them, they are deficient. Do not these think that they shall be raised again. For a mighty day. The day on which men shall stand before the Lord of the worlds?”*

The third characteristic is *fathanah*. *Fathanah* means intelligence. Based on the data collected, it can be found that social entrepreneurs are practicing *fathanah* (intellectual) in their business management and also wise to take the opportunity to start entrepreneurship business.

*“My dad is intelligent in business management and every one he wants to do he will plan it carefully”. (I.1)*

*“Then i attend an entrepreneurship course organized by KEDA to become an entrepreneur..”. (I.4)*

Based on the findings, social entrepreneurs has an intelligent character in business management and they take an opportunities to change the social and economy among society for a betterment. Alwan (2010) mentioned about *fathanah* as intelligent, clever, innovative, creative and strategic. Thus, it can be concluded that, social entrepreneurs has the characteristic of *fathanah* in managing their ISE.

The fourth characteristic is patience. Patience is the strength of the soul to withstand from bad habits when it comes to something. Some of the social entrepreneurs mentioned about the relationship between patience with the test and challenge given by Allah.

*“Although my father has been tested with many tests but he still put his dependence on God... because my father confidence that Allah want to test him whether he is patience or not..”. (I.1)*

*“the concept of profit and loss in the business is normal. It's all the challenges and tests in the business..patience..”. (I.2)*

*“...we must be patience”. (I.5)*

*“If Allah does not allow to success, perhaps Allah will test us. Allah wants to see whether we are patience or not. (I.6)*

Based on the findings, social entrepreneurs has practice to be patience in their business. This patience practice is not only patience when receiving tests from Allah but the concept is very broad to be seen, especially among social entrepreneurs. Practice of patience can be seen from the point of patience when facing customers, suppliers and even the current economic situation. Abu Uthman said the one who has patience is the one who trained himself to handle difficulties. Al-Khawwas said patience means to adhere to the rules of the al-Quran and Sunnah (Ibn Qayyim, 2004). Thus, successful entrepreneurs in business are enduring entrepreneurs in various matters. Those who are patience and did not afraid with failure are those who are more likely to achieve success in business.

The fifth characteristic is generous. Generous means to donate good things sincerely and voluntarily before being asked and giving food at leisure or hunger and lovingly affirming

the requestor by fulfilling his request. Based on the data collected, all social entrepreneur practice on generosity to society.

*“..even if my father did not have sufficient for himself, he still would gives to another needy people in term of sadaqah or other help..”. (I.1)*

*“.. gives to others is better than received from other..”. (I.2)*

*“..the profits that I get,I can help other peoples..” (I.3)*

*“Even I did not have enough money, I will not forget to give it to others because it is better for me to be on the hand that gives to others than begging to others...I gives a lot of charity to local society..”. (I.4)*

*“...besides I make this place for a business it is also a place for the poor and the poor, jobless and those who need help..”. (I.5)*

*“..I also has supply daily food necessity to poor..”(I.6)*

Based on the findings, social entrepreneurs has practice to be generous to society. They pay zakat and gives a lot of charity such as *sadaqah*, supply daily food necessity to poors and job opportunities. They have a generosity value in themself. Islam strongly advocates Muslims to be generous not only to give the obligatory ones even they are encouraged to gives *sadaqah*, *waqf*, gifts and others for the development of the *ummah*. Generosity can take different forms including speaking kindly, enjoining good, helping others, removing their distress and doing justice (Fatima, 2014). The generosity especially among the rich will cause the Muslim community to be defenseless. The Islamic society will quickly advance and love will be established among societies. Allah loves those who are generous as has been mentioned in al-Quran (2: 195).

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ  
الْمُحْسِنِينَ [١٩٥]

*“And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good”.*

The sixth characteristic is *qudwah hasanah*. It means a good model. As a leader in an organization, they must show a good role model for their employees. Based on the data collected, there are social entrepreneurs who show an example through practicing religious obligation together with the employees.

*“I am not only practicing for myself, but I also educate my employees to practice reciting mathurat and al-Quran every morning, dhuha prayers, zohor prayers in Jama'ah, five daily prayers and there are tazkirah and lectures..”. (I.5)*

This social entrepreneur can be said to be a role model as a Muslim business leader because he reminded his employees on the responsibility of being a Muslim who is devoted to Allah and has good morals. Allah had mentioned in al-Quran that the Prophet Muhammad S.A.W is the best exemplary to be example (33: 21):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ  
اللَّهَ كَثِيرًا [٢١]

*“Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much”.*

Based on the findings, it can be conclude that being a Muslim business leader is not only for business matters. It is also important to educate and guide their employees to become a truly Muslim by practicing religious obligation everyday. A.Q Muhammad (1983) defined *akhlaq* as a study of certain religious beliefs and of rightness or wrongness of actions for the purpose of practice and not for the sake of mere knowledge. Mohd Faisol et al. (2008) mentioned that every entrepreneurs must example the characteristic of the Prophet Muhammad S.A.W in dealing business. The characteristic include *amanah*, *fathanah*, *tabligh* and *siddiq*.

#### **4.3.2.4 Attitude**

Fourth self-practice among social entrepreneurs is in term of attitude. Based on the data collected, there are six personal attitude found in social entrepreneurs which include positive thinking, hardworking, responsible, creative, innovative and good communication skills.

The first attitude is positive thinking. It is related with the mental attitude in which a person expect good and favorable results. In other words, positive thinking is the process of creating thoughts that create and transform energy into reality. Positive thinking can be classified into five which is brave, never give up, motivated, focus and have an aim. All these four attitude are related with the set of positive minds as an entrepreneurs who want to success in their business. Based on the data collected, most all of the social entrepreneurs

has a positive thinking which they are brave to uphold the right opinion, never give up with their business, motivates others, focus and has an aim in their business.

*“My dad first was that I saw him a brave man to uphold the right. He will uphold the truth about what he feels for him is true in accordance with religious teachings”. (I.1)*

*“The concept of loss and profit is common in business. Sometimes we get a lot of profit and tomorrow who knows if it would be less. All of that is a challenges.....Second, we need to have an aim. Every business that we made must have an aim..”. (I.2)*

*“Then in business, must have an aim..”. (I.3)*

*“For example, before this i am doing business in computer repair but failed, then I tried to involve myself in Kelulut.. alhamdulillah it works..”. (I.4)*

*“.. I would tell my experience on how I change the condition of my family from poors until no which better than before to the local society as a motivation for them to get involves in entrepreneurship. (I.4)*

*“If we want to become success.. we must have FIT, F is focus....”. (I.5)*

Based on the findings, it can be conclude that social entrepreneurs has a positive thinking in their ISE in term on how they motivates others, have an aim, focus in their business, not easily give up and brave to uphold their rights opinion. Positive thinking sometime referred to as hope, optimism, happiness, confidence and positive illusions, in very high amount (Von Bergen & Bressler, 2011). Confidence is one of the most important things in business. Social entrepreneur shows that they are confidence with their ability as they are not easily give up when there is an obstacle in their business. As a social entrepreneurs, they must have a positive thinking of mind and do not easily give up when they get failed in business but they must tried again and again until succeed. Positive thinking in other meaning is a

proactive. Proactive person will not retreat if they encounter problems and will look for the solutions to solve the problem.

Next attitude is hardworking, hardworking means working, earnest, diligent and always tried hard to get something. Based on the data collected, social entrepreneurs are hardworking in their business when they get many challenges in their business they still work hard and will leave the rest to Allah.

*“My father went to Singapore and studied with homoeopathy expert and learn about the medical treatment of homeopathy”. (I.1)*

*“..as a slave of Allah, we must work hard..”. (I.2)*

*“indeed we need to work hard to find rizq (sustenance), when we work hard, Allah would gives to us”..(I.3)*

*“Let me do with my own effort to change my family condition..” (I.4)*

*“We must work hard to get something. Islam did not block for us to find wealth” (I.5)*

*“.. if we work hard in business, hardworking and business with a good way, no cheating...” (I.6)*

Based on the findings, most of social entrepreneurs are hardworking in their ISE. According to Jooste (1983), hardworking is one of the important attitude to be present in every entrepreneurs. Hardworking means, a person who has a high energy, diligence and workaholic which driven them to achieve goals (Jooste, 1983; Burch, 1986). Hardworking is an important attitude that must be present in every entrepreneurs. Without hardworking they would get nothing and will not success. A successful entrepreneur is a hardworking



and knowledgeable entrepreneur in the field they involved. Hardworking are not only in the pursuit of business but as social entrepreneurs they also need to be hardworking to seek new opportunities to grow their business more widely.

In addition, responsible is also one of the attitude of social entrepreneurs. Responsible is a form of attitudes and behaviors of a person in carrying out his duties and duties to religion, self, nationality, society, natural environment and socio-cultural environment. Based on the data collected, social entrepreneurs are responsible to religion, themselves, family and society.

*“..at the same time, my father has Athma disease and when try homeopathy treatment..Alhamdulillah his illness gradually recovered”. (I.1)*

*“..and feel responsibility to help needy peoples especially among Muslims..”. (I.2)*

*“.. we as an entrepreneurs has the responsibility to gives something to society..”. (I.3)*

*“I want to change my family life..” (I.4)*

*“I feel responsibility to change the condition of my family because I also comes from a poor family..” (I.5)*

*“As a Muslim, we must have a responsibility to help poors among society”. (I.6)*

Based on the findings, it can be conclude that social entrepreneurs has a responsibility in their ISE. Burch (1986) mentioned responsibility as an accepting full responsibility for venture. A person with a responsibility attitude feel morally, legally, financially and

mentally accountable for the venture (Burch, 1986). Thus, social entrepreneurs feel that they are accountable to change the condition of society for a betterment. The effectiveness of entrepreneurial activity is to seek and take initiative. As a Muslim social entrepreneur also, they need to be responsible in all aspects of business affirming responsibility to religion, family, business organization, worker and society. They must be responsible in anything that happen in their business.

Another attitude is creative and innovative. Creative means having or showing an ability to make new things or think of new ideas. Innovative means introducing or using new ideas. Based on the data collected, social entrepreneurs has a creative and innovative character for the development of the society.

*“My father extract traditional herbs using his formula.. so that it is suitable for all who consume it..” (I.1)*

*“I create a job opportunities for local society who want to started a business by giving my product as a capital and... on the products that I have produced as well, I have innovated them so that they can be marketed more widely..”. (I.4)*

Social entrepreneurs shows that they have an attitude of creative and innovative when they innovate in their product and creative in creating opportunity such as job for society. This is accordance with the definition given by Jooste (1983), innovation and creativity refer to an individual's resourcefulness that is his tendency to create, experiment and investigate new ideas. Through creative, innovative and imaginative thoughts, social entrepreneurs can create new opportunities for community development as well as reduce the poverty rate of society.

The last attitude is good communication skills. It is about being able to convey information to people clearly and simply, in a way that means things are understood and get done. It is about transmitting and receiving messages clearly and being able to read their audience. Based on the data collected, social entrepreneurs has a good communication skills in their ISE management.

*“My father, if he gives an order to his employees to do something, he will explained until they understand..”. (I.1)*

*“Then, we must have a good communication with the customers..”. (I.3)*

Based on the findings, social entrepreneurs has a good communication skills. Communication in ISE is the ability to build solid relationships based on the effective and efficient exchange of information between social entrepreneurs and society (Michael et al., 2015). It is very important to have a good communication skill in every business leader. It is crucial to communicate effectively in negotiations to ensure that they achieve their goals. A good communication skills can help foster a good business relationship between leader and employees and entrepreneurs with the customers which can in turn improve morale and efficiency.

Previous literature review mentioned about the attitude as an attitudinal theoretical approach explaining the development of behavior, as a potential method of investigating entrepreneurial oriented individuals (Robinson et al., 1991). It is a behavior not a characteristic of a person or even business and sometimes even the behavior of the economy as a whole (Donckels & Miettinen, 1990). In conclusion, attitude of social

entrepreneurs is a behavior that will lead them to become a successful social entrepreneurs. The attitude such as positive thinking, hardworking, responsible, good communication skills, creative and innovative will lead social entrepreneurs to become a successful entrepreneurs.

Based on the findings, it can be conclude that there are four self-practice among social entrepreneurs in Kedah to involve in ISE. Four self-practice include *aqidah*, *shariah*, *akhlaq* and attitude. In conclusion, based on the second research question, self-practice of Islamic social entrepreneurship concept among social entrepreneurs in Kedah are *aqidah*, *shariah*, *akhlaq* and attitude.

#### **4.3.3 Social Practice**

The third part will focus on the social practice of social entrepreneurs in ISE. Social practice of social entrepreneurs is about on how they practice with society in their ISE. According to Reckwitz (2002), social practices refer to everyday practices and the way these are typically and habitually performed in much of a society. Practices are social because they are similar for different individuals at different points of time and locations. Based on the data collected, there are two social practice among social entrepreneurs in ISE which is concern to social welfare and social justice.

#### 4.3.3.1 Concern to social Welfare

The first social practice is concern to social welfare. Concern to social welfare means that they are care with the welfare of the society. Based on the data collected, social entrepreneurs are concern with the welfare of the society in term of their basic needs of life.

*“..My father also provide an accommodation for free such as as home for practical student...gives charity to poors...open batik factory to give job opportunity for society.. donation to Ma'had Tahfiz...financial support for poor student...”. (I.1)*

*““..job opportunities is very limited and he only takes employees from his family members or poors people who need a job to work in my shop... I also adopted one Ma'ahad tahfiz in Thailand as my adopted school and gives financial and material support to them”. (I.2)*

*“I like to gives charity.. in terms of sports equipments in religious schools of government assistance .. I provide job opportunities ..”. (I.3)*

*“I also provided a home for a homeless local person ... gives capital to the local community to start a business through my products..... provided free entrepreneurship talk services for local societies”.(I.4)*

*“I provided shelter and employment opportunities for new Muslims.. I has my own private religious school (Ma'ahad Tahfiz Intibah) which is open to poor children and all expenses are free of charge including school supplies... financial support for poor student”. (I.5)*

*““I also provided charity in terms of supplying daily food necessities such as rice, sauces, eggs, sugar or salt to poor local societies”. (i.6)*

The researcher found that there are various types of welfare given by social entrepreneurs to society such as provide home, job opportunities, education and supplying daily food necessity to the society. These types of welfare can be categorized into basic need of the society. The first and most basic of all needs are those to do with physical survival which

is the need for food, drink, shelter, sleep and oxygen. If a person cannot satisfy this basic survival need it dominates their interest and concern.

Basic need of a society can be classified into two which is physical needs and financial needs. Physical needs means that every people need to feel safe from suffering physical harm and the need to have enough food and water to keep them alive. Financial need means a needs of financial support to survive in their life (Avnet, 2013).

Previous literature review, mentioned about Prophet Muhammad SAW demonstrated ethnic and religious tolerance, and established social welfare based on an Islamic social entrepreneur system. Prophet Muhammad SAW encouraged people making donations on specific occasions (M. Faizal et al., 2013). This is in line with the practice that has been done by social entrepreneurs where they shows their concern to the basic needs of the society by giving donation and full fill society basic needs. However, there is a difference between SME and Limited company in term of giving opportunities such as job to the society. It can be concluded that, social entrepreneurs in limited company offered more job opportunities than social entrepreneurs in SME. This is because, limited company is a big company and it gain more profit than the SME so, limited company has a big chance to provide job opportunities for society than SME.

Thus, it can be conclude that social entrepreneurs has a concern to welfare of society in term of the basic needs of the society by giving financial and material support, job

opportunities, supplying daily food necessities, provide shelter and education. Basic needs such as food, shelters, financial and education is very important in every human being to sustain their life.

#### **4.3.3.2 Social Justice**

Second social practice is social justice. The concept of social justice is very important for social entrepreneurs to successfully implement Islamic social entrepreneurship (Mohd Adib et al., 2015). Social justice means the concepts of human rights and equality. Social entrepreneurs should apply justice in terms of the distribution of wealth, opportunities, and privileges within a society. Based on the data collected, all social entrepreneurs shows that they distributed the donation for poors and needy people depends on their needs.

*“My father do not choose to whom he will provide assistance or charitable contributions or job opportunities” (I.1)*

*“I gives priority on giving welfare is for my poor relatives. I gives charity to Ma’ahad Tahfiz in Thailand...” (I.2)*

*“I do not choose to whom I would give charity and it depends on the needs of the societies”. (I.3)*

*“I do not choose in giving charity to societies but I give my priority on giving charity for the poor and needy locals”. (I.4)*

*“Every contribution that I gives, I will look on the result of the contribution he gives whether it will give a good return to religion and help the poors...” (I.5)*

*“I would give to my relatives who are poor and in need. Then I will gives to poors and needy among his societies”. (I.6)*

Based on the finding, it can be conclude that social entrepreneurs are giving their welfare to poors and needy people which include their family members, new Muslim, local and abroad society. Social entrepreneurs practicing their justice in term of the distribution of welfare when most of them mentioned that they are giving charity to poors and needy people based on their need. Chapra (1985) explained that socio-economic justice, based on the theory of *social equilibrium*, implies that people are entitled to have equal opportunity and does not entail that they should be equal in poverty or in richness. Every needy and poors need a different charity to sustain their life. Justice in the distribution of welfare is very important so that societies get a justice amount of welfare based on their needs to sustain in life. Furthermore, social justice implies that overall pattern of distribution in a society ought to be brought into line with principles of justice (Muhammad Saalih, 2015).

Islam also promotes that everyone must be justice in all matter they are doing. In the Islamic worldview, justice denotes placing things in their rightful place. It also means giving others equal treatment. In Islam, justice is also a moral virtue and an attribute of human personality. Justice is close to equality in the sense that it creates a state of equilibrium in the distribution in rights. One verses of the Quran that order to be justice and prevent from being evil.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادَىٰ رِزْقِهِمْ عَلَىٰ  
مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ [٧١]

*“And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess so that they should be equal therein; is it then the favor of Allah which they deny?”.*



Thus, social entrepreneurs should practice justice in Islamic social entrepreneurship because they will deal with various societies. In particular, they are responsible for helping the poor and needy people among societies.

Based on the findings, it can be concluded that there are two social practices among social entrepreneurs in Kedah to involve in ISE. Two social practices include concern to social welfare and social justice. In conclusion, based on the third research question, social practice of Islamic social entrepreneurship concept among social entrepreneurs in Kedah include concern to social welfare and social justice.

#### **4.3.4 Outcome of Social Entrepreneurs Practice**

The fourth part will focus on the outcome of social entrepreneurs practice in Islamic social entrepreneurship (ISE). Outcome can be defined as the impact or end results of services on a person's life (Formstone, 2012). Based on the data collected, the researcher found that social entrepreneurs practice in ISE gives a positive outcome to their life and business.

*“my father said, when he give more for people, Allah will reward more than what he gives..”(I.1)*

*“ I feel that I am not suffered a loss in profit even though I contributes more to the needy and  
poors ... ”. (I.2)*

*“...although I contributed a lot I still gained profits in my business because when we donated to  
the societies then Allah will gives more than what is donated to societies”. (I.3)*

*“...all my contributions and charity that I made do not cause a loss of profit in my business, and  
all the charity I made were replaced by Allah..”.(I.4)*

*“...the returns that Allah had given to me not only in the form of profits in business but also in the form of peace and barakah in my life..”(I.5)*

*“I confidence that by giving charity to the needy or poors, it will not reduce my sustained income”.(I.6)*

Based on the findings, social entrepreneurs has a positive outcome on their practice in ISE. Their positive outcome can be divided into two which is in their life and their business. Positive outcome in life is when they feel peace and *barakah* in their life. Allah reward them a peace life when they contributes something to society. When they give contribution to society, they have slightly alleviated the burden of others and Allah rewards them by giving peace in their life. Besides, positive outcome in their ISE is in term of profit they get. All social entrepreneurs agree that their contribution on giving welfare to society did not cause of loss on their business in ISE. Moreover, they said that by giving welfare to society, Allah will reward them more.

Besides, they are agree that all their religious practice influence on their ISE. Religious practice that influence including *sadaqah*, *syukur*, *redha*, *tawakkal*, confidence with the sustenance given by Allah and *ikhlas*.

*“..My father has a strong religious understanding that made his business successful today. When he give more for people, Allah will reward more than what he gives.”(I.1)*

*“..religious practice that has been practiced in everyday life would increase on our sustenance..”. (I.2)*

*“I feels that the practice of charity is the most influential factor in the profits of my business”.(I.3)*

*“The practice of sedeqah, syukur and redha is very relevant in the development in my business until now”. (I.4)*

*“The religious practices made if it is sincere for the sake of Allah then Allah will add more if we are grateful and do righteous deeds to Allah. If Allah tests us with something we have to stay syukur and redha with Allah's test”. (I.5)*

*“I am confidence that by giving charity to the needy or poors, it will not reduce my sustained income. The practice of charity affects in my business”. (I.6)*

Based on the findings, it can be concluded that social entrepreneur's religious practice gives influence to their income in business. They said that, the more they gives to charity and welfare, the more they will get reward from Allah S.W.T. It has been suggested that spirituality in Islam has the potential to positively influence the entrepreneurial outcomes considered. The significance role of spirituality as a form of motivation is fully captured and stressed in Islam (Amin, 2016). This is in line with what Allah had mentioned in al-Quran (35: 29):

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ  
تَجَرَّةً لَّنْ تَبُورَ [٢٩]

*“Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish”.*

All social entrepreneurs trust on Allah and confidence that Allah would replace for them more than what they had given to society. Allah would give more sustenance and will bestow them with a happy and peace life in this world and hereafter (34: 39).

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ [٣٩]

*“Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers”.*

In conclusion, based on the fourth research question, social entrepreneur’s practice in ISE which is self-practice and social practice gives a positive outcome and influence to their life and business.

#### 4.4 Conclusion

In summary, the primary concern of this chapter is the presentation of the finding for this study. The researcher discuss in detailed the finding of the study by answering all the research question. The next chapter will focus on the conclusion and recommendation for this study.

## **CHAPTER FIVE**

### **CONCLUSION AND RECOMMENDATION**

#### **5.1 Introduction**

This chapter will be divided into two parts which is the conclusion and recommendation. In the first part, the researcher will conclude overall of the study related to the practice of social entrepreneurs in ISE based on the findings on the previous chapter. Second part in this chapter, the researcher will gives a few recommendation as a solution and guideline for future researcher.

#### **5.2 Conclusion**

The main aims of this study is to examine the practice of social entrepreneurs in ISE concept. There are two types of practices that has been discussed in previous chapters which is self-practice and social practice. To elaborate more on these two practices, the researcher has review a few literature from previous scholars. The researcher used qualitative research method in this study. In-depth-interview has been used as the data collection method in this study. Six informants has been choosen from social entrepreneurs which involves in ISE by using purposive sampling technique. After the researcher gathered the information from all of six informant, the researcher analyze the findings of the data by using Miles and Huberman data analysis. The researcher has code and

categorize all the data and discuss it based on the themes. The findings of the practices in ISE create a new added values and knowledge from previous literature review. Four research question has been discussed by the researcher in the findings of this study.

Among all of the informant's practices, they practice their ISE in line with Islamic principle. First, the researcher conclude that, in general, all the informant understand the concept of Islamic social entrepreneurship practice as they were involves themselves directly in that field. There are a few involvement factor in ISE among social entrepreneurs in Kedah. Involvement factors among social entrepreneurs include interest, intention, responsibility, social entrepreneur's background and motivation.

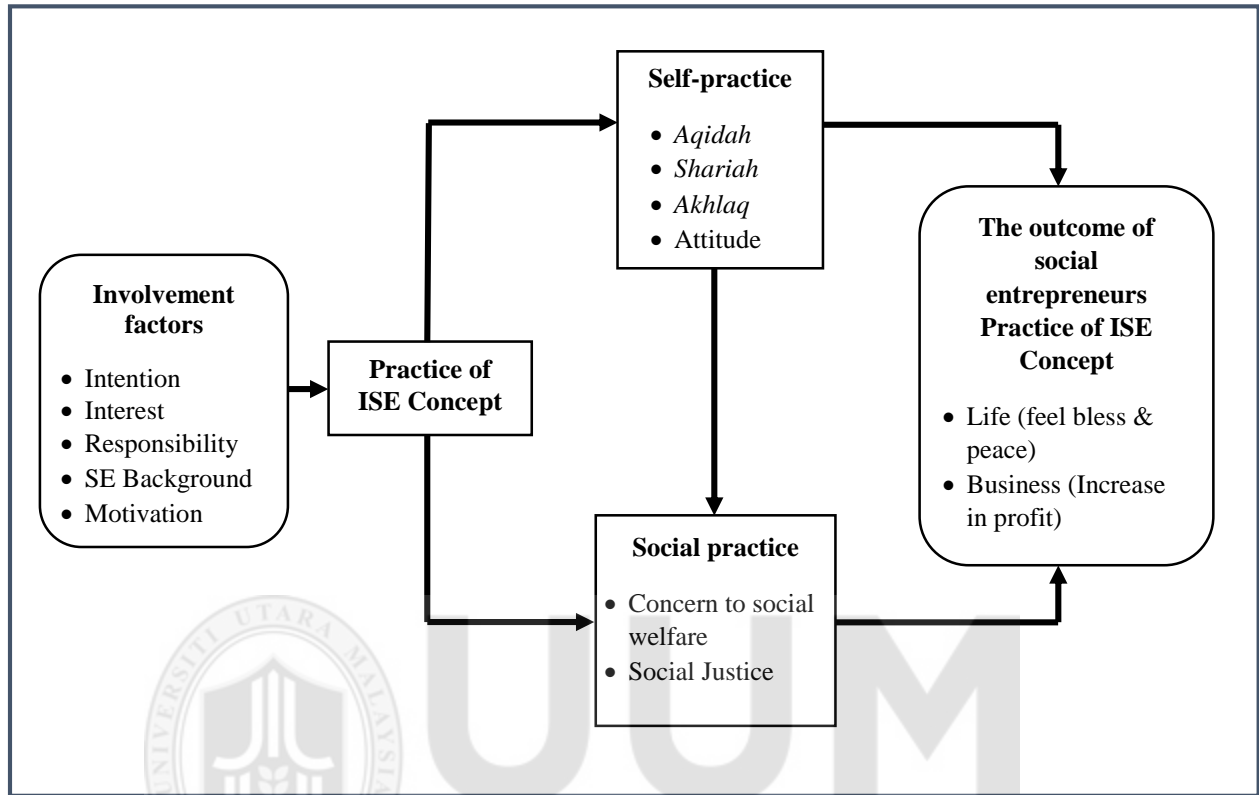
Second is the practices of social entrepreneurs in ISE. It can be divided into two practices which is self-practice and social practice. In term of self-practice of ISE among the social entrepreneurs in Kedah, most of all social entrepreneurs practice on the concept of *aqidah*, *shariah*, *akhlaq* and attitude in conducting their ISE. They can relate their practice with their business operation very well. In term of their social practice, social entrepreneur contribute their income in ISE for the welfare of society in term of societies basic need of life. There is also among social entrepreneurs who create an opportunities for society to involve in ISE by giving job opportunities. All of social entrepreneurs distribute wealth with justice for poors and needy among their family members, new Muslim and local or abroad society.

In term of social practice of social entrepreneurs in ISE, the result shows that all social entrepreneurs practice on the religious obligation in giving welfare for the development of society. However, in term of their social welfare practice, all social entrepreneurs has a concern on social welfare for society by supplying basic needs of life to society. Basic needs of life includes food, shelter, education facilities and job opportunities. They distributed with justice the basic needs of life based on the needs of society. However, there is a difference on the job opportunities provide to society between limited company and SME. SME has a limited job opportunities than limited company because SME income is small than limited company to pay salary for workers. This is the reason why limited company can create more job opportunities for society rather than the SME.

Finally, in term of the outcome of social entrepreneur's practice in ISE, it can be concluded that most of all agree that when they contribute more charity to the society, they will get more reward from Allah in term of peace in life and increase in profit. The income that they get, they would contribute back to the society. They did not fear on becoming poor if they gives more to the society as their self-practice on the concept *aqidah*, *shariah*, *akhlaq* and attitude in ISE. Their self-practice also indirectly related with their social practice. As for example, the generosity among social entrepreneurs motivates them to gives more welfare to poors and needy society. Finally, they agree that their self-practice and social practice in ISE gives a positive outcome in their life and business. This shows that the Islamic religious practices in ISE influence in their life and business. Summarization of the practice in ISE among social entrepreneurs in Kedah has been illustrated in the figure 5.2.

Figure 5.2

*Summarization of Social Entrepreneur's Practice in ISE*



*Source: Self-construct*

### 5.3 Recommendation

Based on the findings and discussion in the previous chapter, there are two types of recommendations for this study. The first recommendation is related to the practice of social entrepreneurs in term of social welfare in ISE. The second recommendation is to study and explore further regarding this matter.

First and foremost, the recommendation for this study is regarding the practice of social entrepreneurs in term of concern to social welfare in ISE. From the findings, it can be



conclude that social entrepreneurs who involve in a SME business have a limited job opportunities to give to the society. Thus, it is suggested that the government and non-government bodies such as Malaysian Global Innovation and Creativity Centre (MaGIC), Jabatan Kebajikan Masyarakat (JKM), Majlis Amanah Rakyat (MARA) and Malaysian Agro Research and Development Institute (MARDI) upgrade on providing training or financial support to the social entrepreneurs. Furthermore, government and non-government also responsible to encourage more business entrepreneurs to become a social entrepreneurs and involve in the society especially among youth entrepreneurs.

Apart from that, it is suggested that the social entrepreneurs also need to be more creative and innovative suitable with the definition of a social entrepreneurs in improving knowledge regarding the opportunities for society. They should have a connection or attend a course for social entrepreneurship organized by the government or non-government to get more knowledge in that field. This is to ensure that social entrepreneurs get a knowledge in the management of social entrepreneurship so that they can create new opportunities for society.

The second recommendation is to study and explore further regarding the subject matter. This will help to produce more literature regarding to the practice of ISE. This is because some of the previous researches only do a study on a Western social entrepreneurship. There were less religious values in Western perspective of social entrepreneurship. There are also very limited studies in ISE that are related to the practices of social entrepreneurs especially among Muslim social entrepreneurs. Most of them are only concerning about

the conceptual and theoretical part of ISE only. Therefore, further research in ISE should emphasis more about the practices of Muslim social entrepreneurship especially in the aspect of welfare system in ISE.



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## 7.0 Appendices

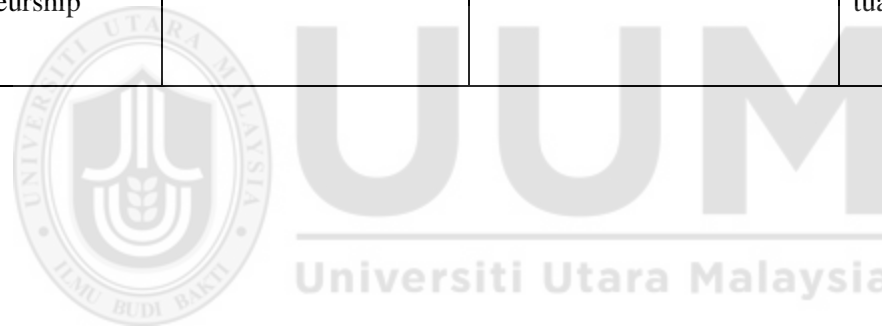
### 7.1 Interview Protocol

Research Question	Research Objectives	Theme	Categories	Interview Question
What is the involvement factor in Islamic social entrepreneurship among social entrepreneurs in Kedah?	To explore the involvement factors in Islamic social entrepreneurship among social entrepreneurs in Kedah.	Involvement factor of social entrepreneurs	Intention (Bird, 1998)	Mengapakah tuan/puan terlibat dalam keusahawanan sosial Islam?
			Interest (Lent et al., 2005)	
			Responsibility (Bowen, 1953)	
			Social Entrepreneurs Background (Petrakis, 2008)	
			Motivation (Locke, 2000)	
What are the self-practice of the Islamic social entrepreneurship concept among social entrepreneurs in Kedah	To determine the self-practice of Islamic social entrepreneurship concept among social entrepreneurs in Kedah	Self-Practice of social entrepreneurs	<i>Aqidah</i> (Mohd Zain, 2015)	<ol style="list-style-type: none"> <li>1. Adakah tuan/puan yakin bahawa Allah akan memberikan rezeki kepada sesiapa yang berusaha dan bertawakal kepadaNya?</li> <li>2. Apakah yang tuan/puan akan lakukan jika perniagaan dalam keusahawanan sosial Islam yang dijalankan tuan/puan mendapat keuntungan atau sebaliknya?</li> <li>3. Adakah tuan/puan percaya bahawa beriman kepada Allah dapat mempengaruhi amalan tuan/puan dalam keusahawanan sosial Islam?</li> </ol>



			<p><i>Shariah</i> (Suwandi et al., 2016)</p>	<ol style="list-style-type: none"> <li>1. Adakah amalan-amalan agama yang tertentu yang sering diamalkan oleh tuan/puan dalam kehidupan seharian?</li> <li>2. Adakah produk atau servis yang dikeluarkan oleh organisasi keusahawanan Islam tuan/puan adalah halal?</li> <li>3. Adakah transaksi yang dibuat oleh tuan/puan dalam aktiviti keusahawanan sosial Islam mematuhi prinsip Islam?</li> </ol>
			<p><i>Akhlaq</i> (Mohd Faisol et al., 2008)</p>	<p>Pada pendapat tuan/puan, bagaimanakah seseorang usahawan sosial itu boleh dikatakan sebagai usahawan yang mempunyai akhlak yang mulia?</p>
			<p>Attitude (Robinson, et al. 1991)</p>	
What are social-practice of the Islamic social entrepreneurship concept among	To determine the social-practice of Islamic social entrepreneurship concept among social	Social practice of social entrepreneurs	Concern to Social Welfare (M. Faizal et al., 2013)	<ol style="list-style-type: none"> <li>1. Apakah jenis kebajikan yang disediakan dalam organisasi keusahawanan sosial islam tuan/puan ?</li> </ol>

social entrepreneurs in Kedah?	entrepreneurs in Kedah.			2. Kepada siapakah dana kebajikan tersebut diberikan?
			Social Justice (Mohd Adib et al., 2015)	Bagaimanakah tuan/puan membuat pemilihan terhadap golongan yang layak menerima bantuan kebajikan atau perkhidmatan yang disediakan oleh organisasi tuan/puan?
What are the outcome of social entrepreneur's practiced of Islamic social entrepreneurship concept ?	To examine the outcome of social entrepreneur's practiced of Islamic social entrepreneurship concept.	Outcome of social entrepreneurs practice	Influence on the social entrepreneurs practice in ISE	Berdasarkan pengalaman tuan/puan, adakah khidmat sosial dan kebajikan yang dilakukan dapat memberikan keuntungan kepada organisasi keusahawanan sosial Islam tuan/puan?



## 7.2 Interview Question

1. Mengapakah tuan/puan terlibat dalam keusahawanan sosial Islam?
2. Adakah tuan/puan yakin bahawa Allah akan memberikan rezeki kepada sesiapa yang berusaha dan bertawakal kepadaNya?
3. Apakah yang tuan/puan akan lakukan jika perniagaan dalam keusahawanan sosial Islam yang dijalankan tuan/puan mendapat keuntungan atau sebaliknya?
4. Adakah tuan/puan percaya bahawa beriman kepada Allah dapat mempengaruhi amalan tuan/puan dalam keusahawanan sosial Islam?
5. Adakah amalan-amalan agama yang tertentu yang sering diamalkan oleh tuan/puan dalam kehidupan seharian?
6. Adakah produk atau servis yang dikeluarkan oleh organisasi keusahawanan Islam tuan/puan adalah halal?
7. Adakah transaksi yang dibuat oleh tuan/puan dalam aktiviti keusahawanan sosial Islam mematuhi prinsip Islam?
8. Pada pendapat tuan/puan, bagaimanakah seseorang usahawan sosial itu boleh dikatakan sebagai usahawan yang mempunyai akhlak yang mulia?
9. Apakah jenis kebajikan yang disediakan dalam organisasi keusahawanan sosial islam tuan/puan ?
10. Kepada siapakah dana kebajikan tersebut diberikan?
11. Bagaimanakah tuan/puan membuat pemilihan terhadap golongan yang layak menerima bantuan kebajikan atau perkhidmatan yang disediakan oleh organisasi tuan/puan?
12. Berdasarkan pengalaman tuan/puan, adakah khidmat sosial dan kebajikan yang dilakukan dapat memberikan keuntungan kepada organisasi keusahawanan sosial Islam tuan/puan?

### 7.3 Transcription of the Interview

Informant 1 : Pengarah Eksekutif Era Edar Marketing

Tarikh : 15 November 2017

Masa : 10.15 pagi – 12.15 tengah hari

Tempat : Homeopathic IKS KEDA, Napoh, Jitra, Kedah.

Saya tiba di Kilang Homoeopathic kawasan perindustrian IKS KEDA, Napoh, Jitra pada jam 9.50 pagi dan menunggu informant datang untuk ditemu bual di dalam bilik mesyuarat sehingga jam 10.10 pagi. Pada jam 10.10 pagi informant tiba di bilik mesyuarat.

Informant :Assalamualaikum, cik pelajar daripada UUM yang buat appointment untuk sesi temu bual dengan Prof Dr.Hamsiah kan?

Interviewer :Waalaikumsalam, ya saya puan.

Informant :Baiklah, sebelum tu saya nak minta maaf sebab Prof Dr.Hamsiah tidak dapat datang harini dan saya akan menggantikan Prof untuk temu bual pada hari ini.

Interviewer :Oh ya, baik, tak apa.

Informant :Ok, so kita boleh mula la kot, sebab saya pun actually, sebelum tu saya nak bagitau dulu, saya blur sikit, saya cuma dapat makluman daripada Puan Sanisah menyatakan bahawa ada dua student UUM nak mai untuk buat temu bual something like that. So, itulah, I don't know lebih mendalam berkenaan tajuk perbualan hari ini. So, kita proceed dengan you all punya temu bual lah.

Interviewer :Ok, bismillahirrahmanirrahim, sebelum itu saya nak perkenalkan dirilah, nama saya Nurul Nadia Binti Kamarudin, pelajar UUM tahun akhir insyaAllah, semester akhir dan sedang menjalankan kajian tentang amalan keusahawanan sosial Islam dalam kalangan usahawan sosial di Kedah ni lah. Tujuan saya memilih syarikat Era Edar ini sebab setelah saya teliti syarikat ni memang mempunyai kaitan dengan saya punya kajian. Sebelum kita masuk kepada tajuk perbualan sebenar, bolehkah puan berikan serba sedikit tentang latar belakang puan?

Informant : Baiklah, saya pengarah eksekutif untuk syarikat Era Edar Marketing Sdn Bhd. Umur saya 42 tahun. Saya dah berada dalam syarikat Era Edar itself sejak tahun 1999, maknanya sejak penubuhan syarikat Era Edar Sdn Bhd. So, syarikat Era Edar Marketing Sdn Bhd sebenarnya merupakan sebuah syarikat pemasaran yang memasarkan produk-produk kesihatan. Jadi kita ada produk-produk dalam kategori ubat, supplement, makanan, minuman, skincare, bodycare.

- Interviewer : Saya rasa kita boleh teruskan kepada tajuk utama perbincangan lah ya?
- Informant : Ya, boleh, teruskan.
- Interviewer : Kalau kita tengok sekarang, syarikat Era Edar Marketing ni sudah semakin berkembang, apakah yang membuatkan pengasas Era Edar Marketing ni melibatkan diri dalam bidang keusahawanan sosial Islam ni?
- Informant : Actually pengasas kita ialah arwah Allahyarham Professor Dr. Azizan bersama dengan isterinya iaitu Professor Dr.Hamsiah. Ok, so..untuk peringkat awal penubuhan syarikat marketing ini adalah untuk memudahkan benda tu sampai kepada customer. My father dulu sebenarnya seorang pensyarah di Institut Temenggung Ibrahim di Johor Bahru. Ok, so pada waktu tersebut, dia marking all the student papers nilah. So.. daripada situ dia tengok result student-student especially **Malay student sangat lemah especially berkaitan dengan subjek matematik** lah. So, dia kata, kita kena do something untuk naikan balik Malay student ni. Bukan setakat dalam pelajaran tapi juga dari segi jati diri. My father fikir apa punca pelajar Melayu ni lemah dan **dia rasa bertanggungjawab untuk bantu menaikkan balik pelajar Melayu dan Islam ni supaya setanding dengan bangsa-bangsa yang lain**. Kebetulan, at the same time, **dia ada penyakit Athma** which is kalau stage tu stage 3 something macam tu, so hospital ni dah jadi macam second house dia lah, pada masa tu dia belum tau tentang ada kaedah perubatan yang lain, cuma bila keadaan dia dah makin teruk ada sahabat dia yang rekemen dia untuk berubat kaedah homeopathy. Waktu tu kaedah ni belum ada di Malaysia, yang ada cuma di Singapore. My father decide untuk try kaedah tu. Jadi **dia pergi ke Singapore untuk buat rawatan kaedah tu dan Alhamdulillah penyakit dia beransur pulih**. Then, my father pegi ke Singapore dan berguru dengan seorang pakar homoepathy ni dan ambik ilmu-ilmu perubatan cara homoepathy ni bawa balik ke Malaysia. Sambil mengajar sebagai pensyarah, my father merawat jugak pesakit-pesakit yang ada masalah-masalah kesihatan atau masalah dalam pelajaran ni. My father juga memang **berniat untuk bantu orang yang ada masalah kesihatan** so, dengan cara melibatkan diri dalam bidang keusahawanan homoepathy ni, dia fikir dengan cara itu dia dapat bagi sumbangan kepada orang ramai.
- Interviewer : Baiklah, mengikut pengetahuan puan sendiri, adakah Allahyarham Prof Dr Azizan mempunyai berminat dalam bidang keusahawanan homoepathy ni?
- Informant : Mengikut pengetahuan saya la, my father ni pada **asalnya cuma bersifat tanggungjawab terhadap masyarakat dan belia Melayu untuk naikan balik anak-anak Melayu** ni terutama dalam pelajaran dan juga untuk **bantu merawat penyakit secara homoepathy**. Rasa tanggungjawab dan niat dia untuk bantu orang ramai tulah yang menyebabkan tertubuhnya Era Edar Marketing. **My father lebih minat mengajar** tapi dia buka homeopathy ni sebab itu salah satu cara untuk dia bantu orang lain yang ada masalah kesihatan. Tapi saya nak cerita sikit la, **cabaran sebelum tertubuhnya Era Edar Marketing ni**, my father berniaga

dekat bangunan kecil saja dan ubat pun tak banyak mana sebab modal untuk my father mulakan perniagaan pun dalam 5 thousand macam tu. Kemudian nak dijadikan cerita, ada sorang kawan my father ni pulak nak pinjam duit daripada my father. Tinggal la RM2500 untuk buat modal perniagaan. Kemudian nak dijadikan rezeki, my father **dapat tawaran untuk ke Jerman untuk belajar tentang kaedah pembuatan homeopathy**. Dan balik daripada Jerman tu my father pun cuba untuk buat ubat homeopathy **guna ramuan sendiri dan hantar ke kilang untuk hasilkan dalam bentuk tablet**. Pada awal-awalnya kilang untuk buat tablet di Malaysia tak dak. Yang ada cuma di luar Negara tak silap saya di US dan it cost too much la untuk pemprosesan hantar ke kilang tu. Then, my father cakap suatu hari nanti dia akan buat kilang sendiri yang buat teknologi punch tablet tu sendiri. So, perniagaan my father pada ketika itu tak la untung mana tapi Alhamdulillah masih cukup untuk my father tanggung kami sekeluarga dan tambah-tambah lagi **my father ni walaupun dia jenis tak cukup, dia akan bagi lagi dekat orang lain yang lebih memerlukan** dalam bentuk sedekah atau bantuan lain.

Interviewer : Menurut pengetahuan puan sendiri lah, adakah Allahyarham ayah puan ni seorang yang sangat mempunyai keyakinan terhadap rezeki yang Allah berikan sehingga kalau kita lihat sekarang ni syarikat Era Edar Marketing dah boleh pergi lebih jauh dan maju?

Informant :Ok, macam ayah saya dulu walaupun dia belajar di sekolah Inggeris King Edward, mak saya pun sama sekolah aliran Inggeris di convent. Walaupun depa berada di aliran Inggeris, dari segi **input agama tu terlalu tinggi. Macam background family tok saya ni duduk dalam persekitaran pondok**. Ayah saya lahir di Kedah tapi berhijrah ke Perak. My mom lahir di Perak cuma tok sebelah my mom asalnya orang Penang. Untuk ayah dia duduk dalam persekitaran pondok. Bila duduk dalam persekitaran pondok, waktu tu pondok Pak Man dekat Bukit Besar, Batu 12, memang orang kawasan tu kenal dia lah. Jadi, indirectly walaupun masa tu ayah saya masih kecil, **dia ambik tahu semua benda-benda agama tu**. Dia belajar walaupun dalam family sendiri tidak memaksa dia untuk belajar tapi dia suka belajar dan dia akan cari sendiri daripada awal sampai habis. Contohnya, berdasarkan yang pakcik saya cerita, dia boleh terfikir macam mana pokok getah bila sampai musim buah tu kan pecah, jatuh, pasai apa benda tu boleh berlaku. Dia akan cari jawapannya. Kalau kita lah sebagai budak-budak ni kan, kita tak fikir pun buah tu nak pecah ke dak ke kan. Tapi ayah saya ni jenis macam tu. **Dia fikir buah tu jatuh pecah sebab kuasa daripada Allah. Dia yakin dengan kewujudan Allah sebab kalau tak macam mana buah tu boleh pecah dan jatuh dengan sendiri**. Sampailah dalam bisnes ni **dia yakin yang Allah tu ada untuk bagi rezeki dekat hamba-hamba dia yang usaha**. My father ni dia lebih selesa jumpa tok guru untuk tanya pandangan tok-tok guru. Walaupun dia masuk sekolah Inggeris, kalau ada sesuatu yang dia tak faham tentang agama ni dia akan rujuk kepada tok-tok guru di pondok tu lah selain daripada pembacaan buku-buku agama. Jadi berbalik kepada soalan tadi tu, **ayah saya ni memang meletakkan sepenuh keyakinan dia kepada Allah. Dia nak buat sesuatu mesti dia akan ingat Allah tu melihat setiap apa yang dia buat**. Dia selalu nasihat kami semua macamtu. Sebenarnya ayah saya ni dia jenis menyimpan rahsia. Dia takkan cerita

dekat kami anak beranak ni tentang apa yang dia buat. Tapi lepas dia dah meninggal satu-satu kami jumpa dan dapat tahu melalui kenalan-kenalan dia dan juga fail-fail simpanan dia. **Ayah saya suka membantu orang lain walaupun dia sendiri tak berapa nak cukup.** Ayah saya pun pernah pesan kepada kami semua biar kita banyak memberi kepada orang sebab **dengan cara tu Allah akan tambah lagi rezeki kita.** Ayah saya ni memang seorang yang rajin berusaha dan dia kata **kita kena tawakal dengan setiap yang kita usaha sebab rezeki tu Allah dah jamin untuk hamba-hamba dia yang berusaha.**

Interviewer :Baiklah, sekadar apa yang berada dalam pengetahuan puan, apakah yang pengasas akan lakukan sekiranya perniagaan yang dijalankan mendapat keuntungan atau sebaliknya.

Informant :Seperti yang telah saya sebutkan tadi lah kan, benda ni dia berkait rapat dengan keredhaan kita pada rezeki yang Allah bagi. **Redha pada rezeki ni sangat berkait rapat dengan tahap keyakinan kita kepada Allah.** Macam ayah saya ni, dia jenis yang dah **terima macam-macam ujian sepanjang dia nak menubuhkan Era Edar Marketing ni.** Dengan kereta kena curi, rumah terbakar, kawan pinjam duit tak bayaq-bayaq. Macam-macam.. (sambil ketawa...) Tapi yang nak diceritakan tentang ayah saya ni dia jenis yang takkan putus asa. **Walaupun diuji dengan macam-macam ujian tapi dia tetap meletakkan kebergantungan dia kepada Allah** dan mana yang dia dapat rezeki lebih, **dia akan buat sujud syukur dan kalau diberikan ujian sekalipun dia juga bersyukur sebab dia yakin Allah nak uji dia sama ada dia sabar atau tak.** Dia redha sebab mungkin ada hikmah yang tidak diketahui yang Allah lebih tahu. Dan Alhamdulillah, dia berjaya menubuhkan syarikat Era Edar Marketing ni yang boleh bagi manfaat kepada masyarakat jugak.

Interviewer :Alhamdulillah. Kemudian, adakah amalan-amalan agama yang dibuat oleh pengasas sepanjang beliau berada dalam bidang keusahawanan sosial Islam ini?

Informant :Ya, yang tu memang ada. **Solat fardhu** tu ofcourse lah memang dia tak tinggal yang saya duk nampak-nampak tu. Yang lain yang saya tahu everyday dia akan buat **solat dhuha**, dia takkan tinggal kecuali ada perkara-perkara yang tidak dapat dielakkan. Every night pulak dia akan buat **solat tahajjud.** Macam mana yang saya boleh tahu ni sebab masa kecik-kecik dulu kami semua duduk satu bilik sebab ayah bagi pakcik-pakcik yang susah tinggal sekali dengan kami. Jadinya bilik terhad dan kami terpaksa berkongsi bilik. Dan dari situ kadang-kadang bila saya terjaga tu tengok ayah dengan mak tengah sembahyang tengah pagi-pagi tu. Kami mula pindah bilik pun bila kami mula pindah di Bandar Darul Aman yang dekat dengan pejabat sekarang ni. Waktu tu umur saya lebih kurang 12 tahun dah. Rumah dekat Bandar Darul Aman tu ada lebih kurang 4 bilik. Saya duduk satu bilik dengan my sister. Dan ada jugak **student praktikal yang datang buat LI dekat syarikat Era Edar Marketing ni, yang memerlukan tempat penginapan, depa akan mai duduk sekali dengan kami dekat rumah di Bandar Darul Aman tu.** Dah jadi macam adik beradik dah. And one more thing my father ada juga amalkan **bersedekah** dengan orang susah, **zakat** apa semua tu memang ada lah dan di

samping tu ada juga my father ni tak tinggal lah  **baca al-Quran** tu. Lagi satu, my father ni dia ada  **amalkan doa-doa**  untuk murahkan rezeki dan sebagai  **doa pelindung keluarga kami dan juga dalam perniagaan.**

Interviewer : Baik, berkenaan dengan produk-produk yang dikeluarkan oleh Era Edar Marketing adakah ianya halal dan bersih?

Informant : Alhamdulillah,  **produk Era Edar Marketing ni halal dan berasaskan herba-herba tradisional yang diekstrakkan semula menggunakan formula my father sendiri. My father ekstrakkan herba-herba tu supaya semua orang sesuai untuk makan.** Sebabnya, bagi pesakit buah pinggang, depa tak sesuai untuk ambil terus herba-herba ni sebab akan memudaratkan kesihatan depa lagi. Jadinya my father  **innovate herba-herba tersebut dan ekstrakkan iannya jadi dalam bentuk tablet.** Kenapa  **my father tak guna capsule** sebab my father ni ada ramai kenalan dan duk bercerita lah tentang  **capsule tu sebenarnya ada gelatin babi.** Jadinya my father ambil langkah untuk  **punchkan ubat-ubatan homoeopathy tu dalam bentuk tablet sahaja. Lebih selamat dan halal.** Sampai sekarang pun Alhamdulillah kita dah ada macam-macam jenis produk dan  **insyaAllah semuanya halal dan selamat digunakan. Semuanya untuk tujuan kesihatan dan merawat penyakit secara kaedah homeopathy.**

Interviewer : Berkenaan dengan transaksi dalam perniagaan di Syarikat Era Edar sendiri, adakah ianya mematuhi prinsip perniagaan Islam?

Informant : Seperti yang arwah my father sendiri ajar kepada kami lah,  **my father dengan my mom ni tak suka dengan kaedah MLM ni sebab ada keraguan dekat situ.** Tapi ada beberapa orang suggestkan kepada my father untuk aplikasikan system MLM ni dalam Era Edar. Kemudian my father decide kita  **tak buat MLM** sebab MLM ni akan jual plan kepada pelanggan. Tapi di Syarikat Era Edar ni kami jual produk. Dan pada awal penubuhannya kita ada stokis banyak daripada Kuala Lumpur. Alhamdulillah so far sekarang ni berbekalkan dengan apa yang my father ajar kepada kami. Kami  **tidak melakukan aktiviti transaksi yang tak elok lah** contohnya  **macam riba atau penipuan.** Sebab kami  **menjual produk untuk bantu orang ramai dan bukan semata-mata untuk keuntungan. Kalau mendapat untung lebih alhamdulillah tapi my father ajar kami untuk banyak memberi kepada orang ramai.**

Interviewer : Mengikut pandangan puan Aisyah sendiri, apa yang puan lihat akhlak yang ada dalam diri Allahyarham Prof Dr. Azizan sendiri sebagai seorang usahawan sosial Islam?

Informant : Ayah saya pertama sekali yang saya nampak  **dia seorang yang berani kerana benar. Dia akan tegakkan apa yang dia rasa dia buat tu betul sesuai dengan ajaran agama.** Dan kalau ada sesiapa yang menyangkal dengan apa yang dia buat, dia akan minta bukti yang menyatakan apa yang dia buat tu salah. Kiranya kalau dengan ayah saya ni apa-apa pun kalau ada orang yang nak lawan, dia akan lawan



balik dengan fakta. Dari segi pengurusan dalam Era Edar Marketing ni, **ayah saya akan mengurus dengan bijak** dan dia akan **merancang apa-apa pun urusan dengan penuh teliti**. Kalau dia bagi arahan untuk buat sesuatu tu dia akan **jelaskan sampai staf boleh faham dan depa akan jalankan tugas masing-masing ikut arahan lah**. Dari segi buat kerja tu, **dia amanah dengan diri dia sendiri sebab bagi dia Allah tu melihat apa yang kita buat**. Dia selalu pesan pada kami macam tu. Kalau dengan family pulak, dia tegas juga tapi ada masa-masanya dia akan bergurau juga dengan anak-anak ni (ketawa).

Interviewer : Dan kemudian, sepanjang Allahyarham Prof Dr. Azizan sebagai pengasas Syarikat Era Edar Marketing ni, ada tak pengasas buat kebajikan atau sediakan satu tempat untuk masyarakat setempat melakukan aktiviti perniagaan?

Informant : Ok, dalam konteks tu saya ingat ada tapi secara indirectly, maksudnya macam ni, ayah saya masa mula berniaga dulu kan dia ada ambil dua orang pekerja. **Tujuan dia ambil sebagai pekerja tu adalah untuk memberi peluang pekerjaan kepada orang setempat**. Kalau nak diikutkan dengan pendapatan syarikat pada awal-awal penubuhan dulu tidak mencukupi untuk bayar gaji pekerja. **Tapi prinsip ayah ni jenis kalau kita bantu orang, Allah akan tambah lagi rezeki kita**. Dia punya trust kepada rezeki Allah tu terlalu tinggi jadi dia bagi peluang pekerjaan kepada masyarakat setempat. Dalam konteks zakat, **di syarikat Era Edar Marketing ni wajib bagi dan individu pun wajib keluaran zakat**. Sebab prinsip ayah saya ni apa juga hasil pendapatan kita mai daripada Allah. Jadi kita kena pulangkan balik rezeki yang Allah bagi tu kepada orang lain yang lebih memerlukan. Pernah juga suatu ketika dulu ayah saya beli sebidang tanah oleh seseorang ni yang memerlukan duit ketika itu dan disebabkan ayah saya ni tak mau tanah tu dijual kepada orang beragama dan bangsa lain, jadinya ayah saya beli. Dengan niat beli tanah tu nak bantu orang yang perlukan duit tu tadi. Kalau nak diikutkan pada ketika itu, duit pun sekadar cukup-cukup lah kan. Tapi niat baik ayah ni nak bantu orang dia beli jugak tanah tu dan dia **buka satu kilang batik untuk bagi peluang pekerjaan kepada penduduk di sekitar kawasan tu yang memerlukan pekerjaan**. Kemudian kita ceburkan diri jugaklah dalam bidang batik ni. **Tempat untuk buat batik ni pulak diberikan secara percuma** untuk diusahakan oleh masyarakat setempat. Dan kalau dari segi modal perniagaan tu, **tempat mencanting tu lah dianggap sebagai modal untuk masyarakat setempat menceburkan diri dalam industri batik**. Kita jual tudung batik, baju batik dan lain-lain. Semuanya hasil daripada mencanting batik orang-orang setempat. Penjualan kita buat di klinik-klinik jugak lah. Batik ni hanya boleh dibeli oleh orang-orang atasan sahaja sebab harganya yang mahal. Jadi nak kata keuntungan tu memang tak adalah sebab **tujuan dia cuma semata-mata untuk bagi peluang pekerjaan kepada masyarakat setempat saja**. Tapi selepas tu berlaku banjir dan barang-barang canting pun rosak dan berikutan berlaku lagi kebakaran dan menurut laporan kebakaran tu berlaku kerana buatan seseorang tapi ayah saya pun tak nak panjang-panjangkan kes tu kemudian, dia tutup tempat tu dan pekerja-pekerja canting batik tadi dia ambil bekerja di klinik dan dia tak buang pekerja-pekerja tu. Selain tu, **ayah saya ada juga salurkan sumbangan kepada ma'ahad tahfiz di Kedah ni** tapi tak lama kemudian ma'ahad tu terpaksa ditutup

sebab tidak mendapat kelulusan daripada Majlis Agama Islam Negeri Kedah. **Bantuan kewangan dekat pelajar-pelajar juga ayah saya akan bagi untuk tujuan menuntut ilmu.** Sebab ayah saya faham, bila kita bagi bantuan kewangan, satu hari nanti orang yang kita bantu tu akan bagi sumbangan lain kepada masyarakat seterusnya. Jadi apalah sangat dengan bantuan kepada pelajar-pelajar ni. Saya pernah bersuara dekat ayah saya, ayah tak boleh ka kalau tak bagi duit dekat orang sebab lepasni orang tu belum tentu boleh bagi balik dekat kita. Kemudian ayah saya jawab, apa hak kita untuk mintak dia balas balik apa yang kita bagi? Kalau kita ikhlas bagi kita dapat pahala dan soal orang tu nak bagi balik kat kita itu hak Allah bukan hak kita.

Interviewer : Dari segi pemilihan untuk diberikan bantuan atau apa-apa sumbangan kepada masyarakat, bagaimana cara pemilihan yang dibuat oleh Allahyarham Dr. Azizan untuk bagi bantuan kepada masyarakat?

Informant : Sebenarnya, **ayah saya sendiri tidak memilih kepada siapa yang dia akan berikan bantuan atau sumbangan kebajikan ataupun peluang pekerjaan.** Cuma, sebelum dia meninggal dunia, dia pernah berpesan kepada kami, sesiapa yang datang untuk meminta sumbangan hanya melalui pengeposan surat, dia tidak akan berikan sumbangan tersebut sebab dia cakap dia ada alasan dia sendiri. Orang yang mintak sumbangan melalui surat ni, dia hanya mencuba nasib. Contohnya, pelajar-pelajar yang nak sambung belajar ke luar negara atau yang di dalam negara sendiri yang memerlukan kewangan, hantar surat untuk mohon sumbangan atau bantuan kewangan dia tidak akan bagi sebab dekat situ dia nampak pelajar tu tidak ada kesungguhan. Prinsip ayah saya ni kalau betul kita memerlukan bantuan datang berjumpa sendiri dengan dia, insyaAllah dia akan bagi sebab setahu saya ayah saya ni bukan orang yang berkira malah **dia seorang yang suka menolong orang lain** even diri dia sendiri pun ala kadar saja. Tapi **kalau dari segi pemilihan tu memang dia tak berkira sangat. Dia akan tolong yang mana yang memerlukan bantuan.**

Interviewer : Kemudian, dari segi segala sumbangan yang diberikan kepada masyarakat, ada tak menurut pengetahuan dan pengalaman puan sendiri, adakah Allahyarham Dr Azizan dapat rasakan tentang kebajikan yang dibuat tu dapat berikan sesuatu dalam perniagaan Allahyarham sendiri?

Informant : So far, yang saya nampak ya. Macam mana saya boleh katakan ya. Sebab macam yang saya cakapkan tadi, **ayah saya ni suka sangat bagi kat orang macam sedekah** apa semua tu sedangkan dia sendiri pun ala kadar saja. Ayah saya jenis bila dia bagi dia tak akan mengungkit. Memang ayah saya **dia selalu cakap yakin dengan apa yang kita dapat semua tu rezeki daripada Allah. Kalau kita dapat rezeki kita sumbangkan kepada orang lain pulak dan jangan kedekut sebab Allah akan tambahkan lagi rezeki kita.** Bagi saya, apa yang saya nampak tentang ayah saya ni, **memang amalan-amalan agama dan pegangan agama yang kuat dalam diri dia tu menjadikan perniagaan dia berjaya sampai sekarang. Bila dia bagi kat orang, lagi murah rezeki Allah bagi dekat kami sekeluarga.**

Interviewer : Baiklah, setakat itu saja pertanyaan saya untuk kajian saya ini dan saya ingin mengucapkan berbanyak terima kasih kepada puan Aishah kerana sudi meluangkan masa untuk temu bual pada hari ini.

Informant : Ya, sama-sama.

Interviewer : Sebelum itu, di sini saya ada sediakan sedikit cenderamata sebagai tanda penghargaan kepada puan Aishah atas kesudian untuk menerima kunjungan saya.

Informant : Alhamdulillah, terima kasih cik nurul.

Interviewer : Baiklah, saya minta diri dulu, assalamualaikum.

Informant : Waalaikumsalam.

Temu bual berakhir pada jam 12.15 tengah hari.

